Prākrta Bhāratī Puspa 38

Rasa-ratna-samuccya

of

Mānikyadeva Sūri

—Dr. J. C. Sikdar

Prākrta Bhāratī Akādemī
Jaipur

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The
Rasa-ratna-samuccya

of

Mānikyadeva Sūri

Edited and Translated

by

Dr. J. C. Sikdar

Prākrta Bhāratī Akādemī
Jaipur

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Medicine / Chemistry / History of Science

To

My Revered Teacher
Pandit Shri Dalsukh D. Malvania
the great Jaina Scholar

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A Study of the Rasaratnasamuccaya of
Māṇikyadeva Sūri **(16th Cen. A. D.)**

PREFACE

A study of the Rasaratna Samuccaya of **Māṇikyadeva Sūri (16th Cen. A. D.)**[1] – a Jaina Ms., on alchemy and medicine, written in Sanskrit and now preserved in the library of L. D. Institute of Indology, Ahmedabad-9 throws light upon some aspects of India alchemy and medical science. This Ms. has not yet been studied and edited by any scholar in India.

The alchemical thoughts and practices of the Jainas, fostered from the time of the Jainācāryas Nāgārjuna and Pādalipta Sūri upto the Middle Ages, as embodied in different Jaina MSS., reveal an aspect of their material culture with scientific ideas combined with their interpretation in the light of other Indian literary evidences on Rasāyaṇavidyā (chemistry) and Dhātuvidyā (metallurgy) and Āyurveda (medical science) of Iatro-Chemical period.

Alchemy dealt with by Jainācāryas has not yet been evaluated in relation to the Indian history of Alchemy. It seems that Western India (Gujarat), by virtue of its geographical position as a strong centre of Jainism from the beginning, was a receptacle for many alchemical ideas, specially from other culture-areas of India and outside.

A study of the extant Jaina Ms. "The Rasaratna Samuccaya" reveals scientific ideas and practices of the Jainas with two distinct trends in Alchemy, viz.
(i) Chemistry and metallurgy, and (ii) Medical Science.

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(1) It is to be noted that Māṇikyādeva Sūri flourished in the period ranging from the second half of the twelfth century A.D. to the 1st half of the fourteen century A.D. But the script of the Ms. of the Rasaratna Samuccaya used by the copy-writing belongs to the 16th Century A.D.

It appears that during the period of the author of the Rasaratna Samuccaya with its system of Philosophy of mercury, a mass of chemical informations was accumulated in the treatise on Rasāyaṇavidyā and Āyurveda.

The prominent feature of this work lies in the search after the elixir vital.

The numerous methods for chemical preparation of mercury, iron, copper, gold, silver and other metals and minerals were meant to be helpful accessories in medicines.

Whatever has been revealed by an analysis of the materials found in the Rasaratna Samuccaya under the preparations of mercury, all that has been said by some other celebrated Indian authors on alchemy and medicine for the benefit of the people afflicted with diseases.

The Rasaratna Samuccaya is purely a chemical work dealing with metallurgy, operation of mercury and various chemical processes are incidentally described in it.

The author of the Rasaratna Samuccaya, a devout Jaina monk, begins his work with an adoration of Tīrthankara. It appears that the entire corpus of this work on alchemy and medicine is a composition and an epitome based upon some standard works on the subjects-chemistry, metallury and medicine and the contribution of the adepts.

It is interesting to note that Māṇikyadeva Sūri declares his indebtedness to the previous Ācāryas and their works for a knowledge of certain processes of alchemy and medicine.

The peculiarity of the Rasaratna Samuccaya is this that it is based upon some Indian Āyurvedic texts on the one hand and Indian chemical treatises on the other.

It appears from a study of the contents of the Rasaratna Samuccaya in comparison with those of other Indian works on

alchemy that this work is more or less a compilation based on some other Indian works of the Iatro-Chemical periods on the same problems or there might have been a common Indian source on alchemy and medicine from which all the Indian scholars of alchemy might have drawn their respective alchemical informations.

Alchemy as found in the Ms. "Rasaratna Samuccaya" has dealt with the mineral kingdom – Mahārasas (superior minerals), Uparasas (inferior minerals), Ratnas (gems), Lohas (metals), etc. This work discusses mineral preparations and it also devoted itself to the short processes of killing metals and minerals.

Besides, some distilling apparatus (Yantras) have been mentioned in this work, e.g. Bhūdharayantra, Dolikāyantra, etc.

In short it has treated of mercury, minerals and metals, the construction of apparatus, the extraction of essence, liquefaction and incineration of metals, etc. The virtue of mercury are commended in this work that the people are freed from a multitude of diseases by partaking of medicines prepared with mercury.

The Āyurvedic method of treatment has been described in the Rasaratna Samuccaya and some portions of this work have particularly been devoted to mineral preparations, but it seems that they have been borrowed chiefly from some Indian works.

The Rasaratna Samuccaya has dealt with the preparation of medicinal tinctures and prescribed mercury, treated with some other minerals as the remedies for many diseases.

The period of Māṇikyadeva Sūri (16th Cen. A.D.) constitutes the most flourishing and fruitful age of mediaval India relating to the accumulation of knowledge in chemical science, which was closely associated with medicine. The abstract theories relate to the physical, chemical and biological theories embracing the process of the entire cosmic evolution and the methodology of science.

As Jaina alchemy had to deal with primarily with the composition and changes of matter, a concise preliminary summary of some of these theories is revealed in the text of the Rasaratna Samuccaya with development in its practical aspect.

The Chemical Theories may be said to stand in good comparison with some of the most recent and advanced scientific ideas of our time and to bear the stamp of high intellectual perfection and sublime institution of the time of Māṇikyadeva Sūri. In connection with the editing of the Rasaratna Samuccaya of Māṇikyadeva Sūri I express my gratitude to Prof. Dr. Harivallabh Bhāyāni, L. D. Institute of Indology, for kindly going through the prepared text of the Rasaratna Samuccaya and suggesting a few changes in some linguistic forms of Sanskrit words with corrections and helping me in studying different Chandas (metres) used by the author in the composition of this work. I am indebted very much to Pandit Babubhai Shah, an ex-Research Assistant of L. D. Institute of Indology for his assistance in studying the original Ms. of the Rasaratna Samuccaya and preparing its texts with variant readings. I am very much thankful to Prof. Dalsukhbhai D. Malavania, Ex-Director, L. D. Institute of Indology, for encouraging me in editing such Jaina alchemical-cum-medicinal work in flourishing Sanskrit language.

INTRODUCTION

A Critical description of the manuscript used by the editor, indicating its relation with previous sources.

There is found only one MS of the Rasaratna Samuccaya of Śrī Māṇikyadeva Sūri at the library of L. D. Institute of Indology, Ahmedabad-380 009. GUJARAT

(1) MS —Regd. No. 5668. L. D. Institute of Indology, Ahmedabad-9, Gujarat.

Only this manuscript as available here has been used by me in editing the Rasaratna Samuccaya. It is a well-preserved MS. in good hand writing in Devanāgarī script It has seven folios of paper measuring 27 × 10 c.m $=10\frac{1}{2}'' \times 3\frac{3}{4}''$, 2 c.m. =half inch on right and left. a little less on top and bottom, 14 lines on the first page, 15 lines on the last page and 13-15 lines on the intermediate pages. The marginal space does not vary and the whole MS. is written by one hand. It has average 35-48 letters to a line due to the space left in the middle and the use of big types of letter.

The colophons (see the last verses of the first, second and third chapters) clearly say that the work was composed by Śrī Māṇikyadeva Sūri. The elaborate praśasti stanza of the end of the third chapter gives the genealogy of the teacher of the author, Śrī Māṇikyadeva Sūri.

The margins of the text are indicated by thick black lines on both sides—right and left and two dots on both sides. The dots in the middle are perforated and the edges of the small holes are a little worn out, indicating that the MS. was preserved by binding it with a string.

The MS. is written on hand-made paper with black ink and this ink is well preserved. The usual punctuation, signs, i. e. daṇḍa and arddha daṇḍa are used. Vertical strokes over the words are used as a device for the punctuations. Usually pādimātrā is used.

The MS. begins with "ओं नमः समस्तसिद्धेभ्यः" and ends with "शिष्यः श्रीदेवचंद्रस्य रसरत्नसमुच्चयम्। चक्रे माणिक्यदेवोऽत्र वक्रेतरपदांचितम्" ।। The text presented by this MS. is good as an autograph copy.

Method of Editing :

Principles of text-constitution adopted, while choosing certain readings or following a certain recension :

The edited text has been prepared mainly on the basis of the only available MS. Besides this, the notes of the variant readings (pāṭhāntara) have been made according to the numbers of stanza-lines and formulae of the MS. The stanzas or lines found in the MS. have been kept in the edited text.

This MS. has been taken as standard as a rule from every aspect—evidence, order, language and spelling etc.

The edited text is prepared on the following principles :

(1) Here this MS. is counted as the main one available now and generally its text is accepted.
(2) Pāṭhāntara (alternate or variant reading), regarding pādapūraka (complementariness) of paryāyātmaka (synonymous version) is **not** noted.
(3) The note of every place whether there is more or less reading has been taken.

(4) The special note of the alternate readings has been taken by considering the importance of language, meaning and other important points of view.

(5) No imaginary thing which is not in the MS. has been taken in the edited text.

(6) In the editing the spelling has been followed according to that of the MS. of Course, sometimes, it has been corrected from the linguistic point of view.

(7) If the reading of the recent time has been found more standard than that of the MS., then it has been accepted in the edited text.

Life and Age of the Author of the Rasaratna Samuccaya.

Śrī māṇikyadeva Sūri, the author of the Rasaratna Samuccaya, was the pupil of Śrī Devacandra Sūri as stated by himself in the last verse of the third chapter.

"शिष्यः श्रीदेवचन्द्रस्य रसरत्नमुच्चयम् ।
चक्रे माणिक्यदेवोऽत्र वक्रेतरपदांचितम् ''॥१॥

This Māṇikyadeva Sūri belonged to Vaṭagaccha[1] and flourished in Vs. 1324-84[2] (1268-1327 A.D.). It is clear from the evidence of the Rasaratna Samuccaya, supported by the paṭṭāvalīs that he was the disciple of Vādī Devasūri or Devacandra Sūri who was the second Ācārya in the line of Vatagaccha.[3]

(1) Saṁ 1327 Phāo Shu 0.8 Vaḍagacche Kutrade Māṇikya Sūriṇā pallivāla jñatīya tha ....Pratiṣṭhā Kārāpitā (Ahmedabad) paṭṭāvalī Samuccaya Part-A, Muni Darśana-vijaya, P. 205.

(2) Paṭṭāvalī Samuccaya, Part-II, Pūravaṇi, P. 225.

(3) Sarvadeva Sūri 36, tatpaṭṭe Śrī Devasūri, Paṭṭāvalī Samuccaya, Part-I, P.53, Part-II, P. 39.

Origin of Vatagaccha[1]

Śrī Udyotana Sūri, the last Ācārya of Vanavāsīgaccha conferred Sūripada on Sarvadeva Sūri and others at a time in Vīranirvāṇa Saṁvat 1464, VS. 994 (931 A.D) under a Banyan tree (Vaṭavṛksa) on the border of Teligaon situated at the foot of Mount Abu during his pilgrimate to this place. So this gachha started by Sarvadeva Sūri, the thirty-sixth Ācārya in the line of Nirgarantha gaccha came to be known as Vaṭagaccha. This gaccha flourished like a Banyan tree with its branches, flowers and fruits.

The earliest inscription of this gaccha found at Koṭarā in old Sirohi State[2] in Rajasthan is assigned to 1068 A D, and the next one obtained at Nadol in Marwar[3] to 1158 A.D. This gaccha was very much active at Sirohi[4] in the 12th, 13th and 14th centuries A.D. Besides it appears from the findspots of the inscriptions of this gaccha at Udaipur and Jaisalmer[5] that it flourished also there in the 14th and 15th centuries A.D.

According to the Śvetāmbara tradition, many peṭa gacchas (branches) issued forth from the disciples of Udyotana Sūri (1st half of the 10th Century A D.). They probably originated at different times and places after Udyotana Sūri.

Identification of Māṇikyadeva Sūri :

Śrī Māṇikyadeva Sūri, the author of the Rasaratna Samuccaya, appears to be the same Māṇikyadeva Sūri of

(1) Paṭṭāvali Samuccaya, Part-I, P. 53; Paṭṭāvali Sāroddhāra, P. 152; Śramaṇa Bhagavān Mahāvīra, Vol. V, Pt. II, Sthavirāvalī, P. 2.

(2) Prāchīn Lekha Saṁgraha Pt I No. 3.

(3) Nahar Jaina Inscription No. 833 and 834.

(4) Arbudācala Pradakṣinā Jaina Lekha Saṁdoha.

(5) Nahar Jaina Inscriptions, Pt. I, II and III, vide Jainism in Rajasthan, Dr. K. C. Jain, P. 58.

Vaṭagaccha (also known as Māṇikyacandra Sūri), the author of the Mahākāvya Nalāyana (Kuvera Purāṇa), composed in poetic order in rich flowery Sanskrit language in VS. 1325.[1]

So it may be possible to suggest on the basis of these evidences that Śrī Māṇikyadeva Sūri flourished in the period ranging from the second half of the thirteenth century A D. to the 1st half of the fourteenth century A. D. It may be noted here that Śrī Māṇikyadeva Sūri followed the style of the author of the Rasaratna Samuccaya, the Buddhist Vāgibhaṭ, son of Siṁhagupta, prince of Physicians, flourishing in the Iatro-chemical period (1300 A D.—1550 A.D.), by beginning this work with an invocation to all Siddhias, etc. (Salutation to all the perfect beings). The salutation is strictly Jainistic, whereas that of Vāgbhaṭ is strictly Buddhistic, (Salutation to him—the excellent, the greatest physician of the World, etc.)[2]

It seems that Śri Māṇikyadeva Sūri took up the title of his work "Rasaratna Samuccaya" from that of Vāgbhat as they flourished in the same century of Iatro-Chemical Period. The very same title "Rasaratna Samuccaya" attributed to their respective works on alchemy and medicine suggests their relation in successive periods—earlier and later.

At the present state of our knowledge it is not possible to say who was senior and who was junior in relation to time, as the script of the MS. of the Rasaratna Samuccaya of Śrī Māṇikyadeva Sūri, used by the copyist, belongs to the 15th century A.D., whereas the rich Sanskrit language adopted in the composition of the Rasaratna Samuccaya in poetic order clearly suggests the date of its composition in the period between the 13th and 14th centuries A.D.

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(1) Jaina, Sanskrit Sāhityans Itihāsa, Khaṇḍa-2, alpodghāta 1, Prakaraṇa 20, PP. 72-73.

(2) History of Chemistry in Ancient and Medieval India, Dr. P. C. Ray, PP. 165-6.

So it may be concluded from the above evidences that Śrī Māṇikyadeva Sūri belonged to the age of Vaṭagaccha and flourished in the period ranging from the second half of the 13th century A.D. to the 1st half of the 14th Century A.D.

Author's indebtedness to earlier authors and the relative position of the work—the Rasaratna Samuccaya :

Śrī Māṇikyadeva Sūri, the author of the Rasaratna Samuccaya, declares his gratitude to the previous author like Pārśvadeva Sūri for the knowledge of certain processes of alchemy and medicine as found in the case of other Indian works on the same subject.

It appears clearly that the Rasaratna Samuccaya is a composition based on some standard work on alchemy and medicine like the Rasaratna Samuccaya of Vāgbhaṭ, and the contribution of the adepts. The peculiarity of the work is that it is based on the Indian Āyurvedic texts on the one hand and the Indian Tāntric chemical treatises on the other. A comparative study of the contents of the work shows that it is more or less a compilation based on many other Indian alchemical and medicinal works of the Tāntric and Iatro-Chemical periods on the same problem or there might have been a common Indian source from which all the Indian schools of alchemy and medicine might have drawn their respective alchemical and medicinal informations.

A Summary of the contents (chapter-wise) of the Rasaratna Samuccaya

The Rasaratna Samuccaya contains three chapters, the first chapter consisting of 49 verses deals with mahārasas (superior minerals), uprasas (inferior minerals), ratnas (gems) and lohas (metals) in the beginning. Next it proceeds on to various chemical processes of these rasas on scientific basis of poison, life, herbs, oil, animal products, mercury, purification of mercury, fixation of mercury, killing of mercury, etc., processes of purification of mahārasas, uparasas, cinnabar and sulphur, orpiment, processes of killing mercury and iron, gold, silver, iron, tin, lead,

etc., then killings of only iron, only copper, only mica, diamond and remaining gems in the 1st chapter.

In the second chapter having forty verses the author of the MS. 'Rasaratna Samuccaya' treats of the medical science—the use of mercury for the removal of various kinds of disease, other remedies for the cure of typhoid, delirium, eczema, anaemia, cough, dyspnoea etc. He admits that he has borrowed materials from Rasāvaloka and some from Rasārṇava, some from Vyāḍindra-Govindarasa and some from his own experience. He speaks of rasas (minerals) for the cure of various kinds of disease together with their pathology and remedies with their process of purification, complete purification and experiment of the effectiveness for the benefit of the people of the world afflicted with diseases like fever, etc.

Next he gives a list of medicines prepared with the essence of superior minerals, inferior minerals, gems, mercury and mica, metals, gold, silver, tin, copper, lead, iron, brass, bell-metal, etc.

He deals with the chemical processes of copper, pyrite, morthuthu (a kind of poison), little glass, realgar, cinnabar with diamond and pearl attaining the colour of lotus, puṭas (roasting) given to them, in some Yantra and cooked in Bhudhara Yantra.

He enlists Rasendra guṭikā (mercurial pill) bound with the juice of ginger, together with the billious poison of fish, buffalo, peacock, boar and goat for typhoid etc.

The author gives the description of the Yantras used for different puṭapākas (roastings) in the chemical processes. Next he deals with the process of making Vajrahemarasa and its efficacy for removal of diseases and some chemical processes; next he describes cakramūṣākarma. Alchemists kill hundred of minerals by this process quickly.

He treats of Bhūtabhairavarasa—remedy for typhoid, Bṛhadvāḍavānalarasa for the cure of the same disease by killing mercury, and other medicines, Cintāmaṇiraasa for the cure of

fever, chronic dyspepsia, loss of appetite, typhoid, piles, dropsy, etc., Kanakavajrarasa for all diseases, Candrabhairavarasa for a multitude of diseases, dropsy due to Jaundice, tumour, etc. The author admits that the second Chapter was based on Rasarahasyamahodadhi.

In the third chapter consisting of fifty-seven verses Māṇikyadeva Sūri refers to the three guṇas of Prakṛti of the Sāṁkhya Philosophy and invokes lord Pārśvanātha. Then he deals with Tāmra-Bhairavarasa as the remedy for tuberculosis, cough and dyspnoea and cholera with different anupāna (other medicines triturated with the main medicines for their effective actions), other medicines for typhoid, fever, etc., e.g. Jvarārirasa for fever, Kapardikarasa for T.B., medicine prepared with iron for the cure of anaemia accompanied by oedema, T.B., Jaundice-yellow halimakani accompanied by gonorrhoea, Hiraṇyagarbharasa for energy, Nāgendrarasa for serious type of cholera, Viśveśvararasa and Agnikumārarasa for the remedy of many kinds of disease, Eko rasoryarasa for thirst, fainting, pernicious type of fever, worms, abdominal disease, gonorrhoea, heart disease, throat trouble, jaundice, chronic dyspepsia, colic pain and headache, trouble some psoriasis, fistula, T.B., gastralgia, tumour, typhoid and poison cases.

He refers to other medicines prepared differently for cough, dyspnoea, saṁgrahaṇi (lientery ?) —a kind of chronic dyspepsia, anaemia, dysentery, jaundice, stiffness, colic pain, slow fever, mucus, appetite, paralysis etc.

Next he deals with Mahābhairavarasa for the removal of three faults—vāyu-pitta-kaph (air, fire and phlegm), typhoid, etc.

History and Geography arising out of the study of the Text of the Rasaratna Samuccaya.

The Rasaratna Samuccaya is of great value in the history of science in India, for it throws light upon the history of alchemy and medicine of the Iatro-chemical period and a sidelight on some aspects of Indian culture, such as, religion, alchemical sects and the system of alchemical thoughts and practices, etc.

The work provides some informations regarding diseases, remedies, diets, social belief incustom, etc. It throws a sidelight upon the prevailing economic condition. It refers to various kinds of minerals, metals and herbs with their chemical preparations, apparatus used in them, measuring system, e.g. weight, etc.

As regards education the composition of the text of the Rasaratna Samuccaya is an evidence of education of Indian society of its time, particularly in Western India. The whole composition of the Rasaratna Samuccaya in Sanskrit indicates that the literature written in this language was studied by the literate people of the days of Śrī Māṇikyadeva Sūri in Gujarat and neighbouring culture-areas of Rajasthan. The use of hand-made paper and black ink for writing alchemical and medicinal works in old Devanāgarī script shows an advancement in the field of education of the people in this culture-areas. It is a mastery in the art of writing on alchemical and medical thoughts and practices of the age in a very rich flourishing Sanskrit language with poetic order, sometimes in code letters, having secret scientific meanings.

In regard to religion, it is clearly shown that Brāhmaṇism and Jainism flourished side by side in harmony at the time of the author in Gujarat. The references to the Sāṁkhya Philosophy, Puruṣa and Prakṛti and Viṣṇu and Śiva and the invocation to the Jaina Tīrthankaras show their mutual harmonious relation and respect for each other in the society.

The work begins with the invocation to all siddhas and Ṛṣabhadeva, the first Jaina Tīrthankara

"ओं नमः समस्तसिद्धेभ्यः" "वृषकेतनोऽस्तनिधनो
विकटजटाजूटमांसलांसतटः ।...............जिनो जयति ।। १ ।।"

and ends with a reference to Śrī Devacandra Sūri, the guru of Śrī Māṇikyadeva Sūri

"शिष्यः श्रीदेवचन्द्रस्य ....चक्रे श्रीमाणिक्यदेवोऽत्र
वक्रेतरपदांचितम् ।। १ ।।"

Thus the statement clearly reveals the historical fact of flourishing Jainism in Gujarat at the time of Śrī Māṇikyadeva Sūri.

Geography :

The life and work of Śrī Māṇikyadeva Sūri as revealed in the Rasaratna Samuccaya throws light upon the geographical belt covering Gujarat and other adjacent culture-areas of Rajasthan where vaṭagaccha flourished in his time. Alchemical and medical thoughts and practices prevailed among the Kharatara gacchīya monks like Jinadatta[1] Sūri (12th Century A.D.) etc. in Rajasthan and Gujarat. It is natural that the Jaina monks of different gacchas were interested in alchemy and medicine in the culture-areas of these two states. **Peculiarities of language, metres, style of writing, method of exposition etc., adopted in the composition of the Rasaratna Samuccaya :**

The language of the Rasaratna Samuccaya of Śri Māṇikyadeva Sūri is uniform as it is clearly stated in his concluding remark made in this work.

'शिष्यः श्रीदेवचन्द्रस्य रसरत्नसमुच्चयम् ।
चक्रे माणिक्यदेवोऽत्र वक्रेतरपदांचितम् ।।

This work has been composed by him in Sanskrit in poetic order from the beginning to the end with some commentaries as noted below :

श्रीं नमः समस्तसिद्धेभ्यः ।
वृषकेतनोऽस्तनिधनो त्रिकटजटाजूटमांसलांसतटः ।
विलसदसमानध्यानप्रतिहतवृजिनो जिनो जयति ।।

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(1) See his work (MS.)
'Suvarṇa Raupya Siddhi Śāstra at L.D. Institute of Indology, Ahmedabad-9, edited by Dr. J.C. Sikdar

जलकुण्डान्तरन्यस्तसूतस्तम्भमूषिकः ।
अग्नीषोमाभिधो यंत्रो अवतंसितपुटानलः ॥३।५७॥

In its composition a care was taken by the author to retain a pure form of Sanskrit in scholarly manner.

Metres :

The metre of the verses of the Rasaratna Samuccaya used in the presentation of their contents and treatment of their subject-matters is of varied characters, such as, Ārya-gāthā Upajāti, Vaṁśastha, Śālinī, Vasantatilaka, Anuṣṭubh, Indravajrā, Rathoddhatā, Sragdharā, Skandhaka, Śārdulavikrīḍita, Drutavilamvita, Mandākrāntā, etc.

Ārya-gātha Chanda :

The first verse of the first chapter (prathama Pariccheda) has been composed by the author in Sanskrit in Ārya-gāthā chanda (metre) as noted here.

वृषकेतनऽस्तनिधनो विकटजटाजूटमांसलांसतटः ।
विलसदसमानध्यानप्रतिहतवृजिनो जिनो जयति ॥ १ ॥

He has used the same Chanda in the composition of the twelfth, fifteenth-A and twenty-fifth verses of the first chapter and followed it in the first, sixteenth and twenty-seventh verses of the second chapter and in that of the second. sixteenth, twenty-first, twenty-third, forty second, forty-third, forty-sixth and fifty-third verses of the third chapter.

Upajāti Chanda :

Upajāti Chanda has been adopted by the author in the composition of the second verse of the first chapter as noted below :

मुदे स देवोऽङ्गजुषां वृषाङ्कः शश्वत् शिवाभ्यासविभासमानः ।
यदङ्गजोऽभूज्जगदर्त्तिहारी कल्याणकारी भरतो रसेन्द्रः ॥१.२॥

He followed the same Chanda in the third, fourth, seventh, tenth, seventeenth, twenty-seventh and thirty-second verses of the first chapter and in the fifth, sixth, seventh, eighth, twelfth, thirteenth, thirtieth, thirty-first, thirty-second, thirty-third and thirty-fourth verses of the second chapter and in the tenth, eleventh, twelfth, twenty-fifth, twenty-eighth and thirty-fifth verses of the third chapter.

Vamśastha Chanda :

The fifth verse of the first chapter of the Rasaratna Samuccaya has been composed by the author in Vamśastha Chanda as noted below :

वैक्रांतकान्तामलसस्यगाद्रयोः माक्षीकभेदाहिभिदो महारसाः ।
कंकुष्ठगंधांजनगैरिकामृदः शिलालकाश्चोपरसाः इमे मताः ।।१.५।।

Śālinī Chanda :

He has applied Śālini Chanda in the composition of the sixth verse of the first chapter as follows :

ताम्रं तारं पित्तला नागहेम्नी वंगं तीक्ष्णं कांस्यकं वट्टलोहं ।
सूर्यादीनां नामभिः खेचराणां, विज्ञातव्या धातवोऽनुक्रमेण ।। १.६।।

Vasantatilaka Chanda :

The eighth verse of the first chapter of the Rasaratna Samuccaya has been composed in Vasamtatilaka Chanda as given below :

पित्तानि-मीन, नर, केकि, लुलाय, मेष--
गोऽश्व, करी, रगभवानि भवंति चाष्टौ ।।
मंडूकमत्स्यमृगगो महिषाज्यजाताः ।
प्रोक्ता वसाश्च रसकर्मविधौ प्रशस्ताः ।।१.८।।

This chanda has been followed by the author in the ninth nineteenth and thirty-fifth verses of the first chapter and the third and thirty-ninth verses of the second chapter respectively.

Anuṣṭubh Chanda :

The eleventh verse of the first chapter of the Rasaratna Samuccaya has been composed in Anuṣṭubh Chanda as noted below:

जीवजातिभवं किञ्चित् यत्र यत्रोपयुज्यते ।
जीवं संरक्ष्य तद् ग्राह्यं मृते चाकालयो गत: ॥१.११॥

This chanda has been applied in the composition of the thirteenth, sixteenth, eighteenth, twentieth, twenty-first, twenty-second, twenty-third, twenty-eighth, twenty-ninth, thirtieth, thirty-first, thirty-third, fortieth, forty-first, forty-second, forty-third, forty-fourth and forty-fifth verses of the first chapter and followed in the tenth, eleventh, fifteenth, seventeenth, eighteenth, nineteenth, twentieth, twenty-first, twenty-second, twenty-third, twenty-fourth, twenty-fifth thirty–fifth, thirty-sixth, thirty-seventh, thirty-eighth, and fortieth verses of the second chapter and in that of the third, seventeenth, eighteenth, nineteenth, twentieth, thirty-seventh, thirty-eighth, thirty-ninth, fortieth, forty–first, fiftieth, fifty-first, fifty-second, fifty-fourth and fifty-fifth verses of the third chapter.

Indravajrā Chanda :

Indravajrā Chanda has been used by the author in the verse-fourteenth and followed in the composition of the forty eighth verse of the first chapter and the fourth and twenty-ninth verses of the third chapter.

व्योषाग्निराज्यार्द्रकमूलकैस्त्र्यहं मृद्वग्निना स्विन्नतनुस्तुषोदकै: ।
राजीष्टिकाधूमगुडाविधजादिकै: साम्लैस्त्र्यहं खल्वतलैर्दलस्तत:
॥१.१४॥

Rathoddhatā Chanda :

Śri Māṇikyadeva Sūri has composed the fifteenth verse of the first chapter in Rathoddhatā Chanda and applied it in the twenty-fourth and thirty-eighth verses of the same chapter in their composition, e. g. :

इष्टिकास्त्रिफलाचित्रकैः पृथक् मर्दितश्रिततुषोदकोत्थितः ।
शुल्वपिष्टिमिलितो मलोज्झितः पातनमुपगतोथ निर्गतः ।।१.१५।।

Sragdharā Chanda :

The author has adopted Sragdharā Chanda in the composition of the thirty-fourth verse of the first chapter as noted below :

शुभ्रं ताप्यं सुगन्धं दरदमनशिले ब्रह्मरथ्या निर्गुण्डी ।
गर्जासिग्रूरगीणां पृथगथ सलिलैः मर्दयित्वा क्रमेण ।।
दत्तैर्लेपैः सुवर्णामृतरुचिदिनकृत्तीक्ष्णवंगोरगाणाम् ।
मृत्युः स्यादेकविंशत्यनलपुटभृतां विश्वसंजीवनाय ।।१.३४।।

Skandhaka Chanda :

He has used Skandhaka Chanda in the forty-sixth verse of the first chapter in its composition and followed it in the fourth verse of the second chapter, e. g.

तथाहि–
गोजलतुलसीटंकणसूरणनालैः पांडुराजिपशुरिपुभिः ।
त्रित्रिपुटैरतिस्य (सु) दृढैः निश्चन्द्रं मृतिमुपैति कृष्णाभ्रम् ।।१.४६।।

Śārdulavikrīdita Chanda :

Śārdulavikrīḍita Chanda had been adopted by the author in the composition of the second verse of the second chapter and thirteenth, fourteenth, fifteenth and forty-fourth and forty-ninth verses of the third chapter, as for example :

सौधस्यांगणभंगरंगसलिलैरालिप्यमुक्ताफलै-
रालिस्वस्तिकमत्र सूत्रय सखि ! त्वं दीपमुद्दीपय ।।
द्वारे तोरणतारमा [र]चय रे ! निःशेषरोगापदः ।
श्रीमानेष रसाधिपस्त्रिजगति जीवातुरं यच्छति ।।
(रागच्छति) ? ।।२.२।।

Drutavilambita Chanda :

He has used Drutavilambita Chanda in the ninth verse of the second chapter as noted below :

तदनु भूधरयंत्रविनिर्गतः सकलपित्तविषोदधफेनिलः ।
तिलसमोऽपि कृतांतनिकृंतनो जयति चार्द्रकवारिविराजितः ।।२.९।।

Mandākrāntā Chanda :

Lastly, the author has adopted Mandākrāntā Chanda in the composition of the first verse of the third chapter as described here :

आनन्दाय प्रभवतु सतां सैष वेदांतविद्य यो ।
विश्वव्यापी विपुलमहिमा कोऽपि चैतन्यमूर्तिः ।।
बुद्धिसाधोरिह परिचितं राजसं तामसं च ।
त्यक्त्वा भावं सपदि वृणुते सात्त्विकं यत् प्रसादात् ।।३.२।।

Style of writing and method of exposition :

The style of a work is the voice of words uttered by its author producing an effect on the feelings of the readers by its action working upon their conscious minds. It may be both personal and impersonal. The style of the Rasaratna Samuccaya used by its author, Māṇikyadeva Sūri in presentation of its contents and in dealing with its subject-matter is mainly of one character, viz. poetry. It begins with the metre of poetry in composing its verses in all its three chapters with some commentaries.

The first chapter consists of forty-nine verses, the second chapter comprises forty verses and the third one contains fifty-seven verses in Sanskrit only.

It is the classical Sanskrit exhibiting its rich style in all the three chapters when the style of the Rasaratna Samuccaya is judged with an objective approach, it is found that it has served its purpose in full by embodying the teachings on alchemy and medicine in the classical language.

It contains some literary flourishes in the form of verses faithfully transmitted from generation to generation and in the manner of expression of the author to convey the alchemical and medical thought and ideas to the readers. This method of explaining the alchemical concepts and medical theories made them easily comprehensible and intelligible to the students of medicines, as for example :

Literary flourishes :

"वृषकेतनोऽस्तनिधनो विकटजटाजूटमांसलांसतट: ।
विलसदसमानध्यानप्रतिहतवृजिनो जिनो जयति" ।।१.१।।
सौधस्यांगणभंगरंगसलिलैरालिप्यमुक्ताफलै-
रालिस्वस्तिकमत्र सूत्रय सखि त्वं दीपमुद्दीपय ।।
द्वारे तोरणतारमा [र] चय रे ! निःशेषरोगापदः ।
श्रीमानेष रसाधिपस्त्रिजगति जीवातुरं यच्छति ।।
(रागच्छति) ।।२.२।।

The author made a study of alchemical and medical truth with the purpose of attaining result and truth with devotion on the basis of his scheme in his short treatise. He searched out something and got a line of meaning in the things of alchemy and medicine as satisfying his inquisitive mind. Here the style of expression is scientific. So the voice of words spoken by him is impersonally logical with a stress laid on the facts of science.

Estimate of the literary and aesthetic aspects of the Rasaratna Samuccaya :

Literature big or small is to be judged by its value to humanity. Its value is determined by the principles to what extent does it contribute to the progress of mankind by enabling him to live with more happiness, more intensity, more profoundness, more wisdom and more freedom in the mandane world. Next comes up the question of technique used in the work for proper criticism which distinguishes its subject matter, guiding one to a finer appreciation of composition and making him realize more clearly and completely what the author has meant there. Literature carries the message of knowledge and cultural heritage of a people or a country from the distant past upto the present and preserves the literature of to-day for the future generation through the successive stages of the social evolution. From this angle of vision on the literature the Rasaratna Samuccaya testifies sufficiently to the lignistic and literary development of its age and to its value to mankind by conveying the alchemical and medical knowledge to some extent.

It deals with Mahārasas (superior minerals), uparasas (inferior minerals), Sādhāraṇarasas (common minerals), Ratnas (gems), and Lohas (metals) with their chemical processes, apparatus (yantras), various chemical processes, medical recipes for various types of disease and elixir vital.

Besides these literary contributions, the Rasaratna Samuccaya throws light upon some previous Āyurvedic works like Rasarahasya Mahodadhi, etc as also indicated by the names of medicines, such as Mahābhairava rasa etc. In regard to the language, metre and style as discussed above, they represent an age different from the present, in which the Jaina teachers of alchemy–cum–medicine used to impart alchemical and medical teachings to their followers in particular to make them intelligible in both poetic and prosaic languages. The total effect of the texture and spirit of the language of the Rasaratna Samuccaya enriched with alchemical and medical thoughts and ideas inspired one to dive deep into its subject-matters with more energy to collect the hidden treasure of alchemical and medical knowledge preserved in this short treatise.

It is remarkable to observe how the richness of its vocabularies in all the three chapters produces an equal effect on the minds of the readers by truly expressing and explaining all aspects of its varied contents it has touched upon without faltering, slowness and hazziness by presenting a clear and concise conception about them.

In the Rasaratna Samuccaya its author has used three styles, viz., descriptive, explanatory and emotive in the presentation of its varied alchemical and medical contents and explaining its subject-matters in clear, concise and explicit manner.

The literary value of the Rasaratna Samuccaya lies in the fact that its rich Sanskrit language expresses clearly by its proper terminology the alchemical and medical thoughts and ideas of its creative genius, dealing with various aspects of alchemy and medicine.

The contents of the Rasaratna Samuccaya viewed as an aspect of Indian alchemical and medical literature and as a part of recorded knowledge :

A close comparative study of Indian alchemical literature of the Tantric period (700 A D. to circa 1300 A.D.) and of the Iatro-chemical period (1300–1550 A. D.) and the Rasaratna Samuccaya of Māṇikyadeva Sūri reveals that "Indian Alchemy very largely derived its colour, flavour and in fact its nourishment from the Tantric cult."[1]

The contents of the Rasaratna Samuccaya can be viewed as part of Indian alchemical literature, as the progress of chemistry in both can be traced to medicine and alchemy. So the contents of the RS. is a part of recorded knowledge as Māṇikyadeva Sūri himself admits that this work is based on the previous works. The very name 'Rasaratna Samuccaya' shows that this title has been borrowed from the Rasaratna Samuccaya of Vāgbhaṭ, son of Siṁhagupta, prince of physicians of the Iatro—chemical period.

1. History of Chemistry in Ancient and Medieval India, Dr. P.C. Ray, p. 113.

Medicine and alchemy as found in the Indian literature on alchemy of the Tantric period had their origin and growth with a higher end in view as necessary aids and helping agents to spiritual pursuit. Like the Tantras the Rasaratna Samuccaya deals with medicinal preparation consisting mercury, etc., calculated to make the body undecaying and immortal for achieving emancipation from all miseries. The word 'Rasa' has been used in this work and other Tāntrik texts on alchemy to mean 'mercury'. They came to be the repositories of many chemical informations and alchemical racipes.

The name of the Rasaratna Samuccaya stands pre-eminent among the Indian alchemical works. On judging from this work itself it can be concluded that this is a typical production of the Jaina author, Māṇikyadeva Sūri, representing the Tāntric and Iatro-chemical periods of intellectual activity and must have been composed later than the time of the Rasārṇava, a Brāhmaṇical Tāntrik work of the 12th Century A. D., and the Rasaratna Samuccaya of Vāgbhaṭ of the Iatro-chemical period.

There is found the mention of recipes for a number of mercurial preparations as well as descriptions of process and apparatus. Like the Rasārṇava, and the Rasaratna Samuccaya of Vāgbhaṭ this Rasaratna Samuccaya of Śri Māṇikyadeva Sūrī throws a flood of light on the chemical knowledge of the Indians in those days. There are evidences that it has been compiled from the pre-existing alchemical works, for instance, it has not hesitated to borrow from the works of Pārśvadeva Sūri, and Rasarahasyamahodadhi, Rasārṇava Rasāvaloka etc.

The Rasaratna Samuccaya deals largely with mercury and mercurial preparations and herbal medicines the virtues of which have been prominently extolled in other Tāntric cum-alchemical works. Mercury can improve not only the quality of metals, but it can make the body undecaying and imperishable. The merit of the Rasaratna Samuccaya is that it is the inspirer of several Jaina alchemical-cum-medical works of the following period—the Iatro-chemical period, notably Yogaratnākara ćopai (in old

Gujarati) of Nayana Śekhara, a pupil of Jñānaśekhara (1617–1678 A.D.). Nāgārjuna-vidyā (16th–18th Century A.D.). Vaidyaka Saṁgraha of Harṣa-Kīrti (1600–1903 A. D.) (in Sanskrit), Pāradavidhi of an unknown author (circa VS. 1700), Vaidyaka Saṁgraha of Mahimaraṅga Gaṇin (1617 A.D.) (MS. No. 30992), Vaidyaka Saṁgraha (MS. No. 30994) of an unknown author of eighteenth century, Vaidyavallabha of Harṣaruci (1716–1763 A.D.) in Sanskrit with Gujarati Ṭīkā, Anupānamañjarī of Pitāmbara (VS. 1873) in Sanskrit and Gujarati, now all these MSS. are kept in the library of L. D Institute of Indology, Ahmedabad-9. They reveal the scientific ideas and practices of the Jainācāryas with two distinct trends in alchemy, viz. (i) chemistry and metallurgy, and (ii) medical science.

माणिक्यदेवसूरिविरचितम्

रसरत्नसमुच्चयम्

प्रथम अधिकारः

ओं नमः समस्तसिद्धेभ्यः ।

वृषकेतनोऽस्तनिधनो विकटजटाजूटमांसलांसतटः ।
विलसदसमानध्यानप्रतिहतवृजिनो जिनो जयति ॥१॥

मुदे स देवोऽङ्कजुषां वृषाङ्कः, शश्वत् शिवाभ्यासविभासमानः ।
यङ्कजोऽभूज्जगदर्त्तिहारी कल्याणकारी भरतो रसेन्द्रः ॥२॥

मुक्ताम्बरागारसुवर्णसार–रत्नप्रवालादिपरिग्रहस्य ।
शिवाङ्कजस्य क्रमयुग्ममस्त-दोषोदयस्यास्तु सतां शिवाय ॥३॥

श्रीपार्श्वदेवादुपदेशलेशमासाद्य सम्यक् समदुग्धसिन्धोः ।
माणिक्यदेवेन समुद्धृतेयं लोकोपकराय रसामृतश्रीः ॥४॥

वैक्रांतकानामलसस्यगाद्रयोः, माक्षीकभेदाहिभिदो महारसाः ।
कंकुष्ठगन्धाज्जनगैरिकामृदः, शिलालकाश्चोपरसाः इमे मताः ॥५॥

ताम्रं तारं पित्तला नाग हेम्नी, वंगं तीक्ष्णं कांस्यकं वट्टलोहं ।
सूर्यादीनां नामभिः खेचराणां, विज्ञातव्या धातवोऽनुक्रमेण ॥६॥

विषाणि हालाहल-वत्सनाग-विषाणि पित्तासितसिक्तुकानि ।
स्युः स्थावराणीह समुग्धकानि, नागाब्धिजातानि[1] च जङ्गमानि ॥७॥

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१. नागजं=गरलं, अब्धिजातानि=उदधिफेनो,
अग्निगर्भाशयो=जलाग्निश्चेति ।छ।

पित्तानि मीन-नर-केकि-लुलायु-मेष-
गोऽश्व (?) करी रगभवानि भवन्ति चाष्टौ ।
मण्डूक-मत्स्य-मृग-गो-महिषाज्यजाताः,
प्रोक्ता वसाश्च रसकर्मविधौ प्रशस्ताः ।।८।।

पीतारुणासितसितद्युतिष्पुपभाजां, भूमीरुहां रसविधावुपकारकं यत् ।
तद्ग्राह्यमङ्गममलं समये रसज्ञः, पत्रप्रसूनफलवल्कलमूलमुख्यम् ।।९।।

तिलातसीसर्षपवातवैरि-करञ्जधत्तूरककंगुणीनाम् ।
स्नेहानि सप्ताथ घृतानि धेनु-महिष्यजा विप्रभवानि च स्युः ।।१०।।

जीवजातिभवं किंचित् यत्र यत्रोपयुज्यते ।
जीवं संरक्ष्य तद्ग्राह्यं मृते चाकालयो गतः ।।११।।

मलशिखिविषनामानो, रसस्य नैसर्गिकास्त्रयो दोषाः ।
मूर्च्छां मलेन कुरुते, शिखिना दाघं विषेण मृतिम् ।।१२।।

राजवृक्षो मलं हन्ति, पावकं हन्ति पावकः ।
अंकुल्लश्च विषं हन्यात्, कुमारी सप्तकञ्चुकैः ।।१३।।

अथ विस्तरेण रसस्य प्रतिक्रिया कथ्यते

व्योषाग्निराज्यार्द्रकमूलकैस्त्र्यहं, मृद्वग्निना स्विन्नतनुस्तुषोदके ।
राजीष्टिकाधूमगुडाब्धिजादिकैः, साम्लैस्त्र्यहं खल्वतलैर्दतस्ततः ।।१४।।

इष्टिकास्त्रिफलाचित्रकैः पृथक्, मर्दितश्चितुषोदकोत्थितः ।
शुल्वपिष्टिमिलितो मलोज्झितः, पातनमुपगतोऽथ निर्गतः ।।१५।।

पक्षच्छेदमकृत्वा, रसबन्धं वांछले च यः सुधियः ।
सो ही पदानि मृगयति, निशितमसि जले चिरगतस्य ।।१६।।

लवणपूरितस्थाल्यां, हिंगुमूषावृतौ रसः ।
स्थाल्यानिरुद्धो अग्निस्थो, यात्यूद्र्ध्वमिति पातना ॥१७॥

एवं पातनायन्त्रः ।छ।

द्वितीयं नाम डमरुक इति

मलेन मूर्च्छां ददते न दाहं, विषेण मृत्युं च तनोति सूतः ।
मलादिदोषत्रयमेतदत्र, नैसर्गिकं शुद्धिमतोऽभिधास्ये ॥१८॥

कृतमालाभल्लांकुल्ला क्रमाद् दोषत्रयान्तकाः ।
सूतस्य कन्यया सप्त कञ्चुकावासं काञ्जिका ॥१९॥

इत्थं कदर्थिततनुर्गलितात्मवीर्यः,
सृ(भृ ?)ष्ट्यां वितत्थगणकैः पुटितो बली स्यात् ।
भूटङ्कणो षणखगासुरिसिग्रुसृष्टि-
स्विन्नस्त्र्यहं तुषजलेऽथ भवेत् स दीप्तः ॥२०॥

इत्थं लब्धमुखः श्रीमान् धातुग्रसनलालसः ।
द्रव्ये रसयोनत्वेष योज्यो रसविदा सदा ॥२१॥

इष्टिकात्रिफलाव्योषकुमारीधूर्तचित्रकैः ।
गन्धायकार्कब्रह्मद्रुः कर्णी निर्गुण्डिसिग्रुभिः ॥२२॥

तुम्बीराजसमीका च माचिकादशमूलकैः ।
द्विक्षारैरण्डताम्बूलीवज्रकन्दा कुलोदकैः ॥२३॥

प्रत्येकमेभिर्यामार्द्धं यामार्द्धं भृशमर्दितः ।
त्रिभिर्दोषैर्विनिर्मुक्तः पारदः कर्मपारदः ॥२४॥

अथ रसभस्मविधिः

नाहिनागलतिकेन्दुवल्लभा[1], द्रोणपुष्परसमर्दितः[2] क्रमात् ।
सप्तधा मृदुपुटाभितापितः, पारदः सपदि याति भस्मताम् ।।२५।।

अथ रसमारणम्

काष्ठोदुम्बरिकाया, दुग्धेन विभावितः सितो हिंगुः ।
मर्दनसंपुटविधिना, मारयति रसं न संदेहः ।।२६।।

अथ दरदगन्धकवर्जमहारसोपरसानां शोधनमाह—

तैलेन तक्रेण गवां जलेन, कुलत्थकल्केन तुषोदकेन ।
महारसा चाल्परसा विशुद्धाः, स्युः स्वेदिता दोलितया दिनान्तम् ।।२७।।

अथ दरदगंधकयोः शोधनम्

शुद्धः स्यात् दरदः सप्त-कृत्वो लाक्षाम्बुभावितः ।
गन्धो वातारितैलेन तप्तो दुग्धाहितः शुचिः ।।२८।।

अथ कैवलतालकम्

तुषतन्दुलकुष्माण्डकुलत्थब्रह्मभूरुहाम् ।
सिग्रुद्विपञ्चमूलीनां जले दुग्धे गवां पृथक् ।।२९।।

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१. बाबची २. शंखपुष्पी

दोलायां स्वेदितं द्वि-द्वि-यामं शुध्यति तालकम् ।
तुषोदककुलत्थाम्बु स्यान्म्(ा) क्षी (····) कं शुचि ।।३०।।

अथ तालकमाक्षीके सूक्ष्मे वस्त्रादिगालिते ।
निम्बुकाम्बुपुटे दत्तं स्यात् तयोः कर्कशं दलम् ।।३१।।

देहघर्षणे वज्री भवति ।

अथ रसलोहानां मारणम्

सुवर्णनागौ मिलयेदुवंगौ, तालेन गन्धेन तथा रसूर्यौ ।
पत्रीकृतौ संपुटितौ मिथोर्क-क्षीरप्लुतौ संपुटितौ निरुत्थौ ।।३२।।

हिंगूलमष्टमासेन दत्वा कृष्णायसं मुहुः ।
गोमूत्रत्रिफलाक्वाथे भावितेऽष्टपुटैः मृतिः ।छ। ।।३३।।

अपि च—

शुभ्रं ताप्यं सुगन्धं दरदमनशिले ब्रह्मरथ्यानिर्गुण्डी,
गर्जासिग्रूरगीणां पृथगथ सलिलैः मर्दयित्वा क्रमेण ।

दत्तैर्लेपैः सुवर्णामृतरुचिदिनकृत्तीक्ष्णवंगोरगाणां,
मृत्युः स्यादेकविंशत्यनलपुटभृतां विश्वसंजीवनाय ।।३४।।

शुभ्रं=विमलं, ताप्यं=माक्षि (ी) कं, सुगन्धो=गन्धकं, दरदो=हिंगूलं, तालं=हरिताल । शिला=मनःशिला, ब्रह्मा=पलाशः, रथ्या=शिंशपा, शिंदुवारी=निगुंडी, गर्जा=तंदुलीयः, सिग्रू=सोमांजनं, उरगी=नागवली इति ।।

अथ केवलतीक्ष्णम्

वज्रार्कहेमहलिनीघनवह्निहेम्नी-गुंजेंगुदीद्विरजनीतुरगीन्द्रवृक्षैः ।
राज्या च तक्रमिलितं लुलितं क्रमेण, तीक्ष्णं र(ा)जौ मृतिमुपैति
पुटाभितप्तम् ।।३५।।

अथास्य विवरणम् इति लिख्यति (ते)

वज्र=स्नुही, अर्को=जंभलः, हेम=धत्तूरकः, हलिनी=लांगली, घनौ=मुस्ता, वह्नि=चित्रकः, हेम्नी=कांचनी, गुंजा=उच्चटा (गुंदी), इंगुदी=इंगारी, द्विरजनी=द्वे हरिद्रे, तुरगी=अश्वगंधा, इन्द्रवृक्षः= देवदारु, राजी=कञ्चुकी चेति ।

अपि च—

त्रिफलापुटानि षोडश, निम्बत्वककाचमाचीभृंगानाम् ।
मलयूमीना(क्ष्यो) रपि, त्रित्रिपुटानि क्रमेण सुदृढ़ानि ।।३६।।

तदनु भुजंगलतारस-मिश्रित तत्तुल्यगन्धकस्य पुटम् ।
केसरिपुटं च दत्वा मारय चूर्णीकृतं तीक्ष्णम् ।।३७।।

भृंगो=भृंगरकः, मलयू=कालूंबरी, मीनाक्षी=ग्रंथीयकः,भुजंलगता= ताम्बूली, केसरी=बीजपूरं, तीक्ष्णं=सारलोहमिति ।

अथ केवलताम्रम्

नागवंगरविकांस्यपित्तलाः, सिंदुवारजरसे निषेविता ।
यांति शुद्धिमृषिसरंघयाऽथवा,तत्शिफाभवरजोनिपा ततः ।।३८।।

वंगनागपुगमर्कपयोऽक्तं, चिंचिपिप्प(ष्प२)लखरंटिनिगुंड्यम् ।
स्वल्पवह्निपुटितं मुहुरेव, पंचतां स्पृशति कंटकवेध्य(ध्या)म् ।।३९।।

चिंचिपि(प्प)ष्पलयोः=चिंचि=ग्रांबिली, खरंटिः=शुष्कत्वक्चूर्णं तेन नागवंगपत्राणि ग्राछद्य ग्रजालिंडीचूर्णेन पुटनीयम् ।

ग्रथाभ्रमारणम्

कृष्णाभ्रकस्य पत्राणि ध्मातानि दृढवह्निना ।
निर्वापितानि शुध्यंति यवसंभवकांजिके ।।४०।।

ग्रथ तान्येव गोजिह्वारसेन परिमर्द्य च ।
शरावसंपुटे देयं पुटमारण्यकोत्पलैः ।।४१।।

(1) निपायतः (१)

उत्पलानि=ग्राटवी छगणा इति ।।छ।।

वज्रार्कवटजंबीरबीजपूरकनिम्बुकैः ।
त्रिक्षारवर्च्चलासिन्धुनवसारोन्मत्तकाम्बुदैः ।।४२।।

चांगेरीवायसीमेघनादैः सयवकांजिकैः ।
क्रमाद्दत्तैः पुटैरेवं निश्चन्द्रं जायतेऽभ्रकम् ।।४३।।

चांगेरी=ग्रम्लपत्रिका, वायसी=काचमाची, मेघनाद=तंदुलीयः ।

ग्रपि च—

कृष्णाभ्रमग्निसात कृत्वा गौदुग्धांतर्निषेवितम् ।
चूर्णितं षटभावयद्विश्वयुतकांजिकांचितम् ।।४४।।

त्रिफलामुषलीवारिपुटिते च मुहुर्मुहुः ।
निश्चन्द्रं मृतिमायाति कर्मयोग्यं भवेत् ततः ।।४५।।

तथा हि—

गोजलतुलसीटंकण-सूरणनालैः पांडुराजिपशुरिपुभिः ।
त्रित्रिपुटैरतिस्य (सु)दृढैः, निश्चन्द्रं मृतिमुपैति कृष्णाभ्रम् ।।४६।।

मेघनादे पयस्विन्या गन्धै[1] गृष्ट्या स्तनोद्भवे ।
निषक्तं मृतिमायाति तप्तं वज्रमनुक्रमात् ॥४७॥

अथ शेषरत्नानि ।

अम्भोदस्य रसेंगनाया: स्तन्ये निषिक्तानि सविद्र[द्रु]आणि ।
तप्तानि मुक्तामणिपद्मराग-मुख्यानि रत्नानि मृतिं व्रजन्ति ॥४८॥

हीनौषधिपुटं किंचित् यदत्र विदितं मया ।
रसकर्मसु तत् शो [सो]ध्यं रसकर्मसु कर्मठैः ॥४९॥

माणिक्यदेवः श्रीदेवचन्द्रशिष्यो व्यधादिमम् ।
रसाङ्गसंग्रहं शो [सो]ध्यद्रव्यशुद्धिसमन्वितम् ॥५०॥

इति परमजैनाचार्यसिद्धश्रीमन्माणिक्यदेवविरचितायां
रसामृतश्रियां रसाङ्गसंग्रहो नाम प्रथमोऽधिकारः ।

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(1) In the MS. the word is पयस्विन्यागंधे the correct form may be पयस्विन्या दुग्धे ।

द्वितीय अधिकारः

जयति यदुवंशकेतु (:) शिवहेतु (:) कुलकेतु कुलकेतु (:) ।
विषयवनलवने नेमिः शतनेमिधरार्चितो नेमिः ॥१॥

सौधस्याङ्गणमङ्गरङ्गसलिलैरालिप्य मुक्ताफलै-
रालि स्वस्तिकमत्र सूत्रय सखि त्वं दीपमुद्दीपय ।
द्वारे तोरणतारमा(र)चय रे ! निःशेषरोगापदः,
श्रीमानेष रसाधिपस्त्रिजगति जीवातुरं यच्छति (रागच्छति) ॥२॥

रे व्योष योषमुपगच्छ सिते वद त्वं ।
निद्रां हुताशि तनु जागृहि सीतवर्ग ॥
तप्तोदक व्रज, तुषारजलत्वमेहि ।
रोगान्धकाररविरेष रसोऽभ्युदेति ॥३॥

परुषत्रिदोषकलुषं, पुरुषं प्रलपन्तमन्तकाभिमुखम् ।
उरगी करोति रसराज-भुजबलतः सवैद्यककलाकुशलः ॥४॥

किलासकुल्लास[1]-बलास-कास-श्वास-त्रिदोषादिगदाः पलादाः ।
द्रुतं द्रुतं भो न हि यावदेति, विद्याधिराजो रसचक्रपाणिः ॥५॥

रसावलोकादवलोक्य कांश्चित्, कांश्चित् समासाद्य रसार्णवाच्च ।
व्याडीन्द्रगोविन्दरसांश्च कांश्चि-दात्मानुभूतानपि कांश्चिदत्र ॥६॥

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१. टिप्पणी दें ।

आशुद्धिसंशुद्धि–समृद्धि–सिद्धान्, ज्वरादिरोगार्त्तजगज्जनीनान् ।
रसानसामान्यगुणेन मान्यान्, निदानभैषज्ययुजोऽथ वच्मि ।।७।।

धातूपधातूपलराजमुक्ता-रसाभ्रकल्को भृशमर्दितोऽयम् ।
उन्मत्ततैलोद्भवगंधयुक्त्या, कर्कक्रमादष्टपुटैर्विपक्वः ।।८।।

तदनु भूधरयंत्रविनिर्गतः, सकलपित्तविषोदधिफेनिलः ।
तिलसमोऽपि कृतांतनिकृंतनो, जयति चार्द्रकवारिविराजितः ।।९।।

स्वर्णं तारं त्रपुस्ताम्रं सीसकं तीक्ष्णं पित्तले ।
सप्तैते धातवो दक्षाः कांसाद्या कृत्रिमापरे ।।१०।।

महारसाश्चाल्परसा विज्ञेया उपधातवः ।
षोडशैते यथा प्राप्त्या क्षिप्यंते रसकर्मणि ।।११।।

अथ पाठान्तरम्

माक्षीकनीलांजनतुच्छका च, शिलाल(क) हिंगूलरसायनानि ।
सवज्रमुक्ताम्बुजरागभांजि, खल्वे विनिक्षिप्य विमर्दितानि ।।१२।।

हरप्रियस्नेहरजो युतेन, सुगंधकेनाल्पपुटानि चाष्टौ ।
दद्यात् जलोत्सेक मठाख्ययंत्रे, यंत्रे पचेत् भूधरसांद्रकेऽपि ।।१३।।

मत्स्य-माहिष-मयूर-वराह-च्छागपित्तविषकेन समेतम् ।
आर्द्रकद्रवनिबद्धगुटिकः संनिपातरिपुरेष रसेन्द्रः ।।१४।।

सूचिकाभरणनामः

तोयांतस्तलिने पात्रे तरमाने च यत् पुटम् ।
दीयते कच्छप इति स यंत्रः परिकीर्तितः ।।१५।।

पत्रपुटांतरसंस्थो, भूगर्भे भिद्यतेऽग्निना यत्र ।
रसदलकल्को भूधर-यंत्रोऽयमुदीरितो मुनिभिः ।।१६।।

अथ वज्रहेमनामा रसः कथ्यते

गुडटंकणगुंजाम्ल-शशदंतान्तरस्थयोः ।
दत्ते पुटेऽधमूषायामेकत्वं वज्ररुक्मयोः ।।१७।।

निम्बुकाम्बुरसाभ्यां स(ो) कल्कः पिष्टीकृतो ।
मध्यमुष्टिघलुरतैलाद्यः तुल्यगंधकसंगतः ।।१८।।

जीवनी देवदाली च हंसपादी पुनर्णवा ।
पुटितं भूधरे सप्त वारानासां रसेन च ।।१९।।

पुनस्तेनैव गंधेन रसकल्कोऽथ कल्कितः ।
शुद्धधातुविषोपेतश्चक्रूमषाविनिर्गतः ।।२०।।

विषाब्धिफेनसंयुक्त आर्द्रकद्रवभावितः ।
राजीप्रमाणा गुटिका रसोऽयं सर्वरोगहृत् ।।२१।।

अथास्य विधिः

गुडटंकणखारगुंजा – आम्लो वेतसः ।
एतानि चत्वारि औषधानि कुट्टयित्वा मूषा कार्या ।

तस्य मध्ये मृतवज्रचूर्णं सुवर्णं पत्रगर्भितं कृत्वा पत्रपुटांतः शशकदंतचूर्णं च मुक्त्वा ततो अंधमूषायां निरुध्यं धम्यते, वज्रहेम्नोरेकत्वं भवति । ततो निष्कास्य घृतसहितं निम्बुकरसेन मर्दयित्वा (पि ३) एकीकृत्य स्त्रीरजः – कनकतैलाभ्यां तदष्टगुणगंधकं भावयित्वा तस्य गंधकस्याष्टमांसे (शे)न वारंवारं तं कल्कं मर्दयित्वा मर्दयित्वा वड़ीदूधिली पीतदेवदालि औषराडि साटोड़ी — आसां औषधीनां रसेन भावयित्वा भूधरयंत्रे पुटं २ देयानि । पुनरशेष-गंधैकेन तं कल्कं मर्दयित्वा तत् तुल्यमुदधिफेनं कृत्वा समस्त शुद्धे धातुसहितश्चक्रमूषायां चटापनीया, उत्तीर्णं अग्निशुद्धं उदधिफेनं मिश्रीकृत्य आर्द्रकद्रवेण गुटिका राजीप्रमाणा कार्या ।

अथ त्रिदोषे कर्पूरेण आद्रकद्रवेण वा दातव्या। अनुपाने शर्करा पेया च देया।

अथ रसे दीप्यमाने शीतलजलाभिषेकशीतलवातश्च कार्य्यः।

अथ चक्रमूषाक्रमः

दृढां कृत्वायसीं मूषां संवृतां गोस्तनाकृतिम्।
दीर्घे सप्तांगुला केटिद्वितयेन विराजिताम् ॥२२॥
लोहपात्रोदरे लोहस्तम्भिका द्वितयेतरे।
कीला यत् कल्कसंपूर्णां जलमग्नां विधाय च ॥२३॥
ज्वालयेद् वह्निमत्यर्थं यामत्रयमतंद्रितः।
दंडेन भ्रामयेन मूषां यावत् शीतत्वमेति सा ॥२४॥
एवं चक्राभिधा मूषा स्वयमीशेन भाषिता।
रसभारशतान् यस्या रसन्यो (ज्ञो) मारयेत् द्रुतम् ॥२५॥

अथ भूतभैरवाः

सूतटंकण-विषार्कसुगंधैः, स्वर्णबीजभवतैलविमिश्रैः।
भूतभैरवरसो दलगौलः, संन्निपातमतुलं प्रणिहंति ॥२६॥ ।छ।

अथ बृहद्वडवानलः

लंबि(छ)तवह्निजरायु-जरसाभिषेकाभिर्मूछितः सूतः।
एकोऽपि द्वि-त्रि-दोषो-दधिशोषादनिलविख्यातः ॥२७॥

अथ पाठान्तरेण मारणम्

अग्निजाररसमूर्छितो रसः, साग्निकाष्ठरसपित्तफेनिलः।
सूचिकामुखगतो निषेवितो, रोग्यवारिनिषि(धि)शोषवाडवः ॥२८॥

अग्निजारो=अग्निगर्भाशयो जरायुसदृशो भवति । तस्य सहितेन मर्दितः सूतो भस्मतां याति तथा । असि(ग्नि)काष्ठस्य द्रुतिपातालयंत्रेण गृह्यते । तथा पित्त, आफनु-एतानि एकत्र कृत्वा गुटो राजिका प्रमाणा कार्याः । उपरि शीतलता ।।छ।।

अथापरः

द्वादशभागा त्रिकटोरेकोनषष्ट्यो (?) मनस्विन्याः ।
खेचरजलेन मृदिता स्याच्छना भिशोषितेन भृशाम् ।।

तृणशिखि शिखो (षो)ष्णशृंगिक-भागैकयुत्तारतीमिता गुटिका ।
एका त्रिदोषसागर-विशोषिणी वांडवीगुटिका ।।२६।।

व्योषा भा० १२ (स)खाउलि भा० ५६, शृंगिकविष भा० १, हीरा-(ल) कसीसजलेनैव गुडि(टि) मुद्गप्रमाणा कार्य्या । (छ) यदि कदाचित् अस्मिन् रसे दत्ते सज्वरो भवति, तदा कूरमंड पली २, सिता ग० २ त्रिहा वह गौदुग्धं च प्रतिक्रिया ।

अथ कदाचित् विबंधो भवति, तदा एलिया ग० २, हरीतकी भा० १, द्राक्षा ग० १ — एषां गुटिका वल्लद्वयप्रमाणा शीतलजलेन देया । अथ कदाचित् रक्तातिसारः स्यात् तदा सूकाउ श्रीखंड पली २, धाहुड़ी ग० २, मधु ग० ४, एतदेकत्र कृत्वा पातव्यं इति ।

अथ चिन्तामणि रसः

रसाभ्र (कृष्णा -कृमिशत्रु-गंध, नेपाल-दंती-नृवृतामृतानाम् ।
कल्कोऽहिवल्लैर्बहुपत्रगर्भ-क्ष्मांतरतिश्चार्धपुटेन पक्वः ।।३०।।

समुद्धृतश्चाथ निजांगशीतलः, संभावितो वज्ररसेन भूयः ।
स्विन्नस्तथैवार्द्र रसेनभिन्न-श्चिंतामणिर्नाम रसोऽभिरामः ।।३१।।

ज्वरग्रहाण्यल्परुचिस्त्रिदोषः, दुर्नामश्च जलोदरविद्रधीश्च ।
वल्लप्रमाणोऽपि कृतो निहंति, रोगानुसारेण कृतानुपानः ।।३२।।

रसः=पारदः, अभ्रं=कृष्णाभ्रं, कृष्णा=पिप्पली, कृमिशत्रु=विडंग, गंधो=गंधकः, नेपालो=गोलक, दंती=निकुंभा, त्रिवृता=निसोत्र, अमृतं=वत्सनाग, अहिवल्ली=नागवल्ली ।छ।

रसाभ्रगंधत्रितयात् तृतीयो, नेपालदंतीतिविषे विचूर्ण्य ।
तांबुलीपत्रैरथ तन्निबध्य षडंगुले क्ष(१खा)णिपुटे निधेयम् ।।३३।।

पत्राणि तान्यूर्ध्वमधश्च दत्त्वाऽऽरण्योत्पलैरूर्ध्वपुटेन तप्तः ।
मंदाग्नि तुंदग्रहणी त्रिदोष-शूलेषु चिंतामणिरेष शस्तः ।।३४।।

आर्द्रकेन गुटी वा० १ दातव्या ।

अथ कनकवज्रनामा रसः

रस-गंधक-ताम्राणि तुल्यानि द्विगुणं विषम् ।
द्वात्रिंशदंशकलिते हेमवज्रो त्रिचूर्ण्य च ।।३५।।

लशुनत्रिफलाभृंगपूरजंबीरजैः रसैः ।
सप्ताहं मर्दितः कल्को मूषास्थश्चुल्लिकाहितम् ।।३६।।

सिद्धिमायाति सप्ताहात् रसः कनकवज्रभृत् ।
गुंजामात्रोऽप्ययं दत्तः सर्वरोगवियोगदः ।।३७।।

छन्दभैरवनामा रसः ।

ज्योतिष्मतीरसापिष्टो द्विभागामोदसैंधवः ।
पुटोत्तीर्णो रसः सर्वहितः स्याच्छंदभैरवः ।।३८।।

हेमाश्रितो हरति रोगगणानशेषान्,
गंधेन मूर्च्छिततनुः कफजान् विकारान् ।

वज्रान्वितो विविधपैत्तिकपांडुशोफान्,
सूतो निहंति गगनेन समं च गुल्मान् ।।३९।।
रसोपनिषदं सम्यक् अवगम्य समासतः ।
माणिकेंदु समाकर्णि तद्रसरहस्योदधेः ।।४०।।

इति परमजैनाचार्य-सिद्धश्रीमाणिक्यदेवविरचितायां
रसामृतश्रियां रसरहस्यनाम द्वितीय
अधिकारः समाप्तः ।छ।

तृतीय अधिकारः

आनन्दाय प्रभवतु सतां सैष वेदांतविद् यो,
विश्वव्यापी विपुलमहिमा कोऽपि चैतन्यमूर्तिः ।
बुद्धिसाधोरिह परिचितं राजस तामसं च,
त्यक्त्वा भावं सपदि वृणुते सात्त्विकंयत् प्रसादात् ।।१।।

कृतकमठकमठकृट्ठधाराधरदुर्धराम्बुधाराभिः ।
गलिताखिलविघ्नमलः, स जयति भुजगध्वजः स्वामी ।।२।।

उदितेन जगत् येन यात्येकं न त्रिनेत्रताम् ।
जगत्त्रयी जगच्चक्षु(ः) स(ा)रक्ष(तु) उत्तमः क्षिपन् ।।३।।

अप्यता [खा]तः ताम्रभैरवं कथयिस्यामः

अम्लांतरस्थं त्रिदिनं दिनेश-पत्रं ततो भूमिमलावगूढम् ।
तप्तं ततो हुण्डपुटत्रयेण, क्षिप्तं ततो निम्बरसे दिनैकम् ।।४।।

ईश्वरके किण्वरसे अथ दुग्धे दधि[नि]वारत्रयं निषेकः कार्यः ।
उक्ते (   )दभ्रमादिदोषैर्विरहितं ताम्रं बभूव ।

अथ तस्य ताम्रस्य भा० ३ अयं, शुद्धरसभागैकेन निम्बकरसालेपेन पूर्वं लिप्त्वा तदनु उत्त[त]रवार? रुणोरसमर्दित द्विगुणगंधकेन च

संलिप्य उत्तरवारणीनिर्यासाभ्यां सहितं स्थालीमध्ये अधोमुखसरावकेण निरुध्य उपरि भस्मना पूरयित्वा स्थालीमुखं पिधाय चूल्हके चटाप्य प्रहर ४ मंदाग्निना ताप: कार्य: । एतावता मृतं ताम्रम् ।

अथ अर्करसपुट २, निम्बुकपुट ७, आम्लवेतसु ७, आदा ७, चित्रा ७, भांगरा ७ – एवं पुट ४२, परं सगन्धकानि देयानि । तदनु पंचामृतपुट ७, पुन: आदा पुट १ एवं पुट ५० इति ताम्रभैरव: ।

सन्निपाते रस रती १, द्विगुणकर्पूरेण, क्षये रस रती २ मृताभ्रकेण त्रिगुणेन, कासे स्वासे च त्रि[तृ]कटुना वा० २, विशूच्यां सुंठि वा० ८ ॥

अथापर:

चिंचाश्विभि: धूर्तपयस्विनीनां, मूलेषु पंचांगनिगुण्डिकायाम्: ।
वज्रार्कदुग्धे क्रमतस्त्रिवारा-न्निषेवितं शुद्धिति (शुद्ध्यति) ताम्रपत्रम् ॥१०॥

सकांजिकेन द्विगुणेन पंच-कृत्वा सुगंधेन कृतोपलेपम् ।
छायाविशुष्कं पुटपाकपक्वं, पंचत्वमभ्यंचति शुभ्रतां च ॥११॥

पुटानि पंचामृतजानि पंच, फलत्रयस्य त्रिपुटान्यव्याप्य ।
सिद्धं सुधासूतमिदं त्रिदोष-ज्वरादि रोगापहमादिशंति ॥१२॥

अथ ज्वरारि:

सामुद्रोदरभांडकांतरगतमूषातदंतस्थित: ।
सूतो रामठमूषिकाधृततनुर्भाण्डेन नीरंध्रित: ॥

तप्तो यामचतुष्टयं हुतभुज: कीलाभिरूर्ध्वस्थित: ।
सिद्धो गोलकवत्सनागसहित: सोऽयं ज्वरारी रस: ॥१३॥

अथ पाठान्तरम्

भृत्वा भांड····मब्धिजेन च रसं हिंगूदरस्थं मृदो ।
मूषायां विनिवेश्य तत्र तदनु द्वारं निरुध्यादरात् ।।

संतप्तोऽथ दिनांतमग्निशिखया भाँडे गतश्चोर्ध्वगे ।
सिद्धो गोलकवत्सनागसहितः सोऽयं ज्वरारी रसः ।।१४।।

अपि च—

स्थालीं पूर्य समुद्रजेन सकलां मध्ये च मृद्मूषिकां ।
मध्ये रामठमूषिकां तदुदरे सूतं निधायादरात् ।।

कृत्वा यामचतुष्टयं हुतवहं प्रज्वालिते चुल्हके ।
सिद्धो गोलकवत्सनागसहितः सोऽयं ज्वरारी रसः ।।१५।।

अपि च—

शुद्धरसामृतगोला द्विद्वित्रिविभागभाजितक्रमशः ।
अमृत रसेन चैषा गुटी विरेकाज्ज्वर हंति ।।१६।।

तक्षकीरसनिर्यासः गुप्तस्थाल्या नियंत्रितः ।
सूतो वह्निशिखातप्तो यात्यूर्ध्वं इति शोधनाः ।।१७।।

एलियो वारुणी पथ्या कनकरसगंधको ।
रसांशायुत् पथवर्ग(?)सामृताम्भो ज्वरांतकृत् ।।१८।।

एलिया भा० ४, आंकर करहा भा० ४, सर्षपतैलगालितगंधक भा० ४, शुद्धरस भा० १, इन्द्रवारुणिरसेनाभिमर्द्य वल्लद्वयमिता गुटी कार्या, सद्यो ज्वरे गुडूचीरसेन गुटिका एका देया ।।छ।।

द्राक्षैलहीमजानां च गुटी वल्लद्वयोन्मिता ।
जलापीता मलापातं कृत्वा हंति ज्वरोदयं ।।१९।।

द्राक्षा भा० १, एलिया भा० १, हिमज-हरडइ भा० १।।

सैंधवांशयुतं वज्रक्षीरमग्नौ विपाचितम् ।
द्विवल्लगुटितपीतं ज्वरं हंति विरेकतः ।।२०।।

पथ्यं च दधिकरंबक पेया, सघृत: कूरो वा ।छ।

[1]षटगुणमारितगंधककनकात् त्रिगुणो रसो रसात् गंधो ।

द्विगुणश्चित्रकपयसा दिनमेकं मर्दित: कल्क: ।।२१।।

निक्षिप्तोऽथ कपर्दा(दयं) टंकणयुक्तया पिधाय तद्वदनम् ।

चूर्णालिप्तशरावक-युगले (पुटितो) चतुर्यामम् ।।२२।।

सकपर्द्दिकोथ कल्क: समुद्धृत: चूर्णित: कृतोऽनुदिनम् ।

वल्लमितोऽसौ वसुगुण — मरिचा बवै(१घृते) रोगराजजयी ।।२३।।

अथ पाठान्तरम्

एष त्रिषट्भागसुवर्णसूत-सगंधकल्को दहनोदपिष्ट: ।

सौभाग्यनर्धास्थवराटिकाम्ल-चूर्णोक्तपात्रे पुटितो दिनांतम् ।।२४।।

कल्कितोऽथ सकपर्दिको रस:, सर्पिरष्टगुणितोषणैर्युत: ।

वासरांतरनिषेवितो हरत्येष संग्रहणिकां क्षयाश्रिताम् ।।२५।।

अथास्य विधि:

रसरतिद्वयोपेतसघृतैको(न)त्रिशन्मरिचचूर्णावलेहानंतरं सघृतकूरपिंड ३, सदधिकूरपिंड ३ त्रयं भुंज्यात्तूलिकामुपधानेन पल्यंके पट्टे वा उत्तानतया शयनीयं । तदनंतरं पेया देया ।।

अयं रसो दिनद्वयांतरित: सेवनीय:, परं घृतमरिचमात्रा निरंतरं लेह्या ।

वेकालिकानंतरं हरीतकी वाल ४, सैंधव वाल २ सदा सेव्यं ।

मासैकेन ग्रहणी क्षयश्च निवर्तते ।। ।छ।

चतुर्गुणा धूर्तवि(व) धू च विश्वा, तीक्ष्णं तदर्धेन रसोऽर्ध्वमस्य ।

कपित्थतोयेन चणप्रमाणा, गुटि(टी)र्गृहण्यां ससिता हितासौ ।।२६।।

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1. कपर्द्दिकनामा रसोऽयम् ।

भांगि भा० ४, सूंठि भा० ४, मृतलोह भा० २, रसभस्म भा० १, कपित्थरसेन गुटी कार्या । परमेष विशेषः । प्रथममर्त्तितध्माततीक्ष्ण-लोहचक्रिकां मृतलोहावधूलितां कृत्वा सभृष्ट ईषदुष्णभांगीक्षौद्रमध्ये, ईषदुष्णां तत्लग्नं लोहचूर्णं पातनीयम् इति ॥छ॥

कांतलोहमयपत्रमंडलं, गोजलत्रिफलाकल्कितम् ।
तापितं त्रिफल(ा)गोजले क्षिप्तं, तूर्णमेव उपयाति चूर्णताम् ॥२७॥

तीक्ष्णिका त्रिफलागव्य-मूत्रक्वाथसंपुटितमेकविंशतिः ।
सैंधवांशयुतितीक्ष्णिकारसैः, संचितं पुटशतेन सिध्यति ॥२८॥

भृताभ्रकेण क्षयमेव दाम-मम्लेन तक्रेण ससैंधवेन ।
व्योषेण च स्वासमुपास्यमान-मयोरजः कृंतति पथ्यभाज (ां) ॥२९॥

तीक्ष्णिकेति-जवसिकामूलानि

अपि च—

तीक्ष्णस्य चूर्णकलितार्द्धगंध-सूतं कुमारीपयसा निघृष्टम् ।
पंकीकृतं कांस्यपुटांतरस्थं, सूर्यातपे मुक्तमुपैति मृत्युम् ॥३०॥

लोहचूर्ण भा० २, रस भा० १, गंधक भा० १, कुमारीरसेन परिमर्द्य । (छ)

कामलके कवलितक्षयक्षतः पांडुः, पांडुरितदेहमेहिनः ।
रूपसंपदमुपैति मानवो, लोहमन्वहमदो लिहन्निह ॥३१॥

सशोफपांडुक्षयकामलास-प्रमेहहारिद्रहलीमकानि ।
निष्केवलं लोहमिदं निहंति, निषेवितं ध्यात्तिवता नरेण ॥३२॥

अथ हिरण्यगर्भ नामा रसः

इष्टिका विषहुताशकुमारी-व्योषकंटिशठकर्णिगणालैः ।
शुद्धिमेति दृढखल्वनिविष्टो, मर्दितः क्रमवशादिति सूतः ॥३३॥

त्रिकटु-गोक्षुर-धत्तूरकृतमाल-त्रिफलाभिरिति ।　।छ।
काचमाचीरससर्षपतैलस्तोकगंधकयुतोऽथ रसेन्द्रः ।
गोमयस्थ-घटिकांतरसंस्थः स्वल्पवह्निपुटितो मुहुरेवम् ॥३४॥

गंधके द्विगुणितेऽथ सुजीर्णे, जारयेत्तदनु हेम विशुद्धम् ।
बर्हिपित्तकटुतैलविमिश्रं, प्रामितार्थतुलिते क्षमवृत्त्या (?) ॥३५॥

ततः समुद्धृत्य रसं सुगंधात्, त्यक्त्वाम्बु मृष्टं शिखिकृष्णभृंगैः ।
क्वाथीकृतैः स्विन्नमथाष्टसंख्यैः, पुटैर्भवेद्भस्म रसः स हेमः ॥३६॥

स्वर्णपत्रमुपलिप्य कषायोन्मथितेन भसि(स्मि)तेन च तेन ।
भस्मतां नय रसाशयं दत्तै-रल्पवह्निपुटनैर्वसुसंख्यैः ॥३७॥

आंतरालिकयंत्रेण पिष्टीभस्म प्रकल्पयेत् ।
ऊर्ध्वाधो गंधकं दत्त्वा तत् समंतः पुनः पुनः ॥३८॥

अर्कक्षीरेण संस्कृत्य ह्यगारैः स्वेदयेदथ ।
हिरण्यगर्भनामायं रसो योगस्य वाहकः ॥३९॥

अथ नागेन्द्र रसः

रैवतांकुलकृशानुभिः पृथक्, मर्दितः तदनु कन्यया मुहु (:) ।
पारदस्तदनु नागगंधक-स्नेहमध्यतुटितोथ कल्कितः ॥४०॥

व्योषोन्मत्तविषैर्युक्तः पूरजंबीरनिम्बुकैः ।
साद्रकैर्भावितो दत्तो विशूचीं हंति दुर्धराम् ॥४१॥

अथ विश्वेश्वरः

त्रित्रिकांबुदवेल्लाग्निकुष्ठामोदरसामृतैः ।
भृंगाम्बुकल्कितैर्विश्वेश्वरो नाम रसो मतः ॥४२॥

अथ अग्निकुमार रसः

रस-गंधक-रसकामृत-कल्कः सव्योषभृंगजलमिलित (:) ।
अग्निकुमारकनामा, जयति रसो रोगिणामिष्टः ॥४३॥

चातुर्जातनवायसरेणुकविषसूतशुल्वानाम् ।
द्विगुणितगुडेन गुटिका विनिर्मिता सर्वरोगहराः ॥४४॥

तृण्मूर्च्छाविषमज्वरेषु कृमिरुक्तुंदप्रमेहेषु हृत् ।
कंठस्यामयपांडुसंग्रहणिकाशूलानि शिरोर्तिषु ॥
लूता-कृच्छ्र-भगंदरक्षयमरुत्गुल्मत्रिदोषादिषु ।
श्रेष्ठः स्थावरजंगमेष्वपि विषेष्वेको रसो यो रसः ॥४५॥

नागकेसरघनत्रिकत्रिक-ग्रंथिकज्वलनरेणुकान्वितैः ।
शुल्वलोहविषसूतसुगंधैः, चूर्णमिष्टरससृष्टगोलकम् ॥४६॥

कासस्वासबलासंग्रहणी पांड्वामकामलानाहान् ।
परिणामसूलमंदानलज्वरादीन् स्तुदति ॥४७॥

गंधसूतकलवंगदलेला-त्वक्नवायसकणाहिविषाणाम् ।
गोलिका गुड़कृता कफहंत्री, क्षुत्प्रबोधजननी विधियुक्ता ॥४८॥

कूष्मांडकीकांजिकतैलशाकं लावणिकं चणा वर्जनीया ।
रसेऽमुष्मिन् गुणी(लि)का चणकाकृति
वंध्या(द्या)गंधकणालसूतकविषक्षारास्थिकालांगली ।
सिंहीबीजमधूकबोलनखरव्यालेंदु पाठार्द्रकैः ॥
निर्गुंडीरसमर्द्दितैरथकृता कोलप्रमाणा गुटी ।
वातव्याधिविरोधिनी विजयते विश्वेऽत्र विश्वेश्वरा ॥४९॥

अथ महाभैरवः

त्रिसप्तकृत्वा""रसनागौ सगंधकौ ।
अग्निषोमाभिधे यन्त्रे पुटिताविति सिद्ध्यति ॥५०॥

अर्कदुग्धप्लुतं ताम्रपत्रं द्विगुणगंधकम् ।।
सिद्धि सप्तपुटैरेति ततः पंचामृतै(:)पुटैः ।।५१।।

लोहचूर्णं सहिंगुलं मर्दितं त्रिफलाम्बुना ।
पुटैः सप्तभिरेवाशु कर्मयोग्यं च जायते ।।५२।।

गोजिह्वामीनाक्षीशृंखलिकैरंडवारिभिः क्रमशः ।
कृष्णाभ्रं पुटितमिदं बहुशो निश्चन्द्रतामेति ।।५३।।

अथ मेलनविधिः

रसैवं विषशुल्वाभ्रलोहैर्वासारसांचितः ।
सप्तकृत्वस्त्रिदोषांतकरोऽयं भैरवो भवेत् ।।५४।। ।छ।

वल्मेकं रसस्य(ा)स्य दत्त्वा वा द्वितयं अनु ।
जातिफलं(शीत)स्नानं सितां दध्यादि दापयेत् ।।५५।।

रस भा० २, विष भा० १, शुल्व भा० १, अभ्रक भा० १, एकत्र कृत्वा अरडूसारसेन भा० ७, दत्त्वा गुटी वल्लद्वयप्रमाणा दातव्या ।। अनुपाने जातिफलं मुखे कार्यं । शीतलजलस्नानं । सिता दधिभक्तं च देयं ।

जलकुण्डान्तरन्यस्तसूतस्तम्भमूषिकः ।
अग्नीषोमाभिधो यन्त्रोऽवतंसितपुटानलः ।।५६।।

जलकुण्डमध्ये पतद्ग्रहमेकं विन्यस्य तस्य मध्ये स्तंभिकासंलग्नमूषायां रस भा० १, नाग भा० १, गंधक भा० १, तैलेन सह क्षिप्त्वा उपरितने पुटे कर्पूरं विन्यस्य त्रिभिः त्रिभिः छगणकैरूर्द्ध्वपुटानि एकविंशति देयानि । एवं रसनागौ निष्पन्नौ । रस भा० १, मृतशुल्व भा० २, मृतलोह भा० १, मृताभ्रकं भा० १, विष भा० १, वासारस सप्तभावनां दत्त्वा गुटी कार्या । संनिपाते देया । महाभैरव रसः ।।छ।।

शिष्यः श्रीदेवचन्द्रस्य रसरत्नसमुच्चयम् ।
चक्रे माणिक्यदेवोऽत्र वक्रेतरपदांचितम् ।।१।।

इति परमजैनाचार्यसिद्धश्रीमाणिक्यदेवविरचितायां
रसामृतश्री तृतीयोऽधिकार समाप्तः ।।

1

Rasaratna Samuccaya

(Rasāmṛta Śrī-Ṭika)

(Translation)

Eulogy : Oṁ Salutation to all perfect beings (siddha)

1. Victory to Jina Ṛṣabha who has a mark of bull, (who is) deathless, possessed of deshevelled locks (manes) of curly hairs, (who is) absorbed in unique (un common) meditation and (who has) destroyed (annihitated sin).

2. That god having a mark of bull (on the body) meditates for eternal liberation for the happiness (joy) of beings. His son, Bharata became a beneficient king of the earth and the remover of misery of the world.

3. Let the pair of feet of Neminātha, the renouncer of the possession of cloth, house, gold, gem, coral, etc., the son of Śivādevī the sinless, be worshipped for the benefit of good monks.

4. This Rasāmṛtaśrī (knowledge of rasa comparable to nectar and lakṣmī) has been taken by Māṇikyadevasūri for the benefit of the people, having obtained the counsel of

Pārśvadeva sūri, who is comparable to the ocean of Milk.
Mahārasas (Major or Superior Minerals).

5. Mica (abhraka), spinel ? (a mineral resembling diamond) (Vaikrānt), copper pyrites (mākṣika), a (vi) mala (a variety of pyrites), opal or blue vitriol (sasyaka), bitumen (adrija) etc. are Mahārasas (Major minerals), while a medicinal earth-possibly magnesium or sodium sulphate (Kaṁkuṣṭha), sulphur, (gandha), collyrium (añjana), red ochre (gairika), realgar (manaḥśilā) and orpiment (tālaka), etc. are Uparasas (subsidiary or inferior minerals). These are the views (of the alchemists)

6. The following metals should be known respectively or successively by the names: copper (tāmra), silver (tāraṁ), brass (pittala), lead (nāga), gold (hema), tin (Vaṁga), iron proper (tīkṣṇa), bell-metal (Kāṁsyaka), alloys (vaṭṭaloha), sūrya, etc., Khecara, etc.

7. Poisons—a kind of poison (hālāhala), Aconitum ferox (Vatsanāga). poison-pīta (yellow) Sīte (black), and Siktu ( ) are sthāvara Viṣas (non-moving), while poisions born (or produced) in snakes and seas are Jaiṅgama Viṣas (moving poisons). Nāgajaṁ = poison born in Snake, Abdhijātāni = Udadhipheno (=jalāgni) (Vaḍavāgni) (fire (poison ?) born in water).

Eight Kinds of Bile

8 There are eight kinds of bile, viz. bile of fish, that of man, that of peacock, that of buffalo, that of sheep, that of cow, that of horse, that of elephant generated in their respective bodies. Vasa (fat) produced from frog, fish, deer, cow, buffalo and goat are good in the process of chemical action (Rasakarma).

9. The trees having yellow, red, black and white coloured flowers are useful in the process of Alchemy (Chemistry), its pure parts should be taken by Rasajñas (know of Mercury

or chemists) in time, viz. leaf, flower fruit, bark and root mainly.

10. There are seven kinds of oil. viz oil of sesamum, linseed, mustard, ricinus communis, pongamia glabra, thorny apple (datura) and panicum miliceum (tila, alasi, Sarṣapa, Vātavairī, Karaṁjā, dhatturaka, Kaṁgunī). Then there are 4 kinds of clarified butter produced from the milk of cow, she-buffalo, she-goat and ewe (she-sheep).

11. Wherever some product of animals is necessary, it should be taken by preserving the life of animal or when it dies accidentally.

12. There are three natural faults (defects = impurities) of mercury viz. dirt, fire and poison. Murcchā is the destruction of the nature of mercury[1] caused by dirt, which is done by rubbing it with natron, yāvaśuka, paṭupaṁcaka (five salts-Kāca, Saindhava, Samudra, bīḍa and Sauvarccala), amla, etc. in a morter for 3 days. its burning is made by fire and killing is done by poison.

13. Cassia fistula (Rājavṛkṣa) kills (antidotes) dirt in mercury, fire kills the burning defect (defect of fire) in it, Alangium Lamarkii (Aṅkulla) kills poison in it. Poison should be killed with seven puṭas (roastingson saturations) of Aloe vera.

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1. Ataḥ pravakṣyāmi pāradasya tu mūrcchanam
Mūrcchanaṁ doṣarahitaṁ saptakañcukanāśanam
Svarjikā yāvaśukaśca tathā ca paṭupañcakam
Amlauṣadhāni sarvaṁ sūtena saha mardayet
Khalve dinatrayaṁ tāvadyāvannaṣṭatvamāpnuyāt
Svārupasya vināśena mūrcchanaṁ tadihocyate
30–32.

Rasaprakāśa Sudhākara vide prācīn
Bhāratmen Rasāyana Kā Vikāsa,
p. 437, fn. 2.

Now the Reaction of Mercury is
stated in detail :

14. Heat mercury by gentle (slow) fire with Vyoṣāgni (Suṇṭh, =dry ginger black pepper and pıpaḍ), mustard seed (rāji) and ginger root for 3 days and soak the body of mercury in the collection-water of huṣk, then rub it in a mortar for 3 days with rāji (rāi), Iṣṭikā (castor), smoke (dhūma ?), molasses and Śaṅkha (conch shell), (abdhija) (Samudra), phrna, etc. and with amlas (acids)

15. Rub it with Iṣṭıkā (Castor = Ricinus communis), Triphalā (Phyllanthus emblica, Terminalia Chebula and Terminalia belleric). and Plumbago Zeylanica (Citraka) separately. Next taking it out of the water of husk, mix it with the powder of copper; it becomes free from (devoid of), dirt, it emerges now by ataining pātanaṁ[1].

(15a) The wise who desires the fixation of mercury without cutting its wings (pakṣacheda) follows surprisingly the foot-steps of one who is gone into water in the darkness of the night long before.

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1. Ūrdhavapātanayantrasya lakṣaṇaṁ tadihocyate
Mrnmayī sthālikā Kāryā cocchritā tu ṣaḍāṅgulā
Mukhe Saptāṅgulāyāmā paritastri daśāṅgulā
Jyammānā dvitīyā ca Karttavyā sthālikā subhā
Kṣāradvayaṁ rāmaṭhaṁ ca tathā hi paṭupañcakam
Amlavargeṇa saṁyuktaṁ sūtakaṁ taistu mardayet
Lepayettena Kalakena adhahsthāṁsthālikaṁ śubham/Uparisthāmadhovaktraṁ datvā saṁpuṭamācaret/Sabhasmal avaṇaiva mudrāṁ tatra prakārayet/Cūllyaṁ Sthāliṁ nivaśyātha dhānyāgni tatra prakārayet
Tasyopari Jalādhānaṁ caturyāmāvadhiṁ kuru
Svāṅgaśītalatāṁ jñātvā ūrdhvagaṁ grahayed rasam (1 38-43)
Rasaprakāśasudhākara, vide prācīn Bhāratmen
Rasāyana kā Vikāsa, pp. 438-9.

16. Mercury kept in a plate filled with salt and closed in a crucible and existing in fire comes up. Thus is pātana. Thus pātana yantra (16). Its second name is thus Damuruka.

17. Mercury causes Mūrcchā (the destruction of the nature) by its dirt, burning by its fire and causes death by its poison. Hence I shall speak or describe the purification of the three natural doṣas (faults) dirt or dregs, fire and poison.

18. Purging Cassia (Kṛtamāla), Semecarpus anacardium (Bhalla) and Alangium lamarkii (Aṅkulla) are the destroyers of the three faults of mercury respectively. Seven Kañcukāsputas of Aloe with its quice should be given to it.

19. Mercury whose natural energy is lost becomes strong by roastings (puṭas) with Vitatthāganakas in its birth (creation). It is to be soaked with Bhūṭaṁkaṇa (a kind of Vanaspati ?) Uṣaṇa (citraka)=Plumbago Zeylanica), Khaga (Sunṭh), āsuri (Rāi=mustard seed) Sigruṣṭi (Sarghua) for three days. It becomes bright, if put into the water of husk (of paddy).

20. Thus it becomes endowed with mouth, beautiful, (bright) & desirer of devouring metals. The Chemists should always apply this (mercury) in the preparation of those chemicals which depend upon mercury.

21-22-23

Mercury is to be rubbed with the water of Iṣṭika (Castor= Ricinus Communis), Triphalā (Amalaka, Haritakī and Bhaheḍā, Vyoṣa (Suṇṭh, maric and pīpad), Aloe vera, datura (thorny apple), citrka (plumbago zeylanica). Gandhayaka (Sulphur) Arka (Calotropis gigantea), Brahmadruḥ (Butla frondosa). Karṇi (a kind of plant). Nirguṇḍi (Vitex negundo , Sigru (Horse radish=Moringa pterygosperma vulgaris). Tumbī (=long gourd). Rājasami (bāvacikā=vernohia an the mintica), Kāeamā, cika, Dasāminto, (Daedalacathus purpurasceus a kind of vanaspati) dvikṣarā two types of salt). Eraṇḍa (Ricinus communis), Tambulī (Pāna (butiuab), Dasā Vajrakanda (Vanasūraṇa=wild sūraṇa), Aṅkula (Alangium

I amarkii), for each of them for $\frac{1}{2}$yāma=45 minuts (Yāma=1$\frac{1}{2}$ hrs.) properly. Then mercury becomes free from 3 defects (doṣas), it accomplishes its function.

Now the process of Incineration of mercury (The process of making ash of mercury.)

24 Mercury rubbed with the juice of Musket (Nāhī=moscus), Piper beetl (Nāgalatikā), water lily (Soymida febrifuga) and lotus (Droṇapuṣpī=kuba) and roasted gently (slowly) in succession seven times, attains quickly the state of ash (i.e. gets incinerated).

Now the process of killing Mercury.

25. White ferula asafoetida (hingu) saturated with the milk of Kāṣṭhaudumbarikāyā (a kind of vanaspati) kills mercury by the process of rubbing and saṁpuṭa (roasting by agni), no doubt

26. **Now the process of purification of Mahārasas (superior minerals) and Uparasas (inferior minerals) except cinnabar and sulphur** is stated.

27. Mahārasa and Alparasa get purified with oil, butter milk, cow's urine and the essence of Dichos biflorus and water of husk of paddy by troubling and stirring them up for a day

The process of purification of Cinnabar and Sulphur.

28. Cinnabar becomes purified by the process of saturation with water of lac seven times, sulphur becomes purified by the process of heating with oil of Ricinus communis and its pouring into milk.

Now the process of purification of only orpiment.

29. Give saturation to orpiment in the water of husk of paddy, and the juice of gourd, Dolichos biflorus, Butea Frondosa

(Brahmavṛkṣā). Sigru (Moringa Pteryagoperma). Daedalacathus purpūraseccus (Daśamū'ī) and in cow's milk.

30. Orpiment gets purified by the process of cooking in a Dolāyantra with water of husk of barley (Hordeum vulagre= jau) or phaseolus mungo. (Māsa) and Dolichos biflorus (Kulattha) separately with cow's milk for two yāmas for each.

Copper pyrite is purifid by the process of cooking for two yāmas in the water of husk of paddy & Dolichos.

31. Now, on filtering of orpiment and copper pyrite in a fine piece of cloth and on giving puṭas (roasting) to them in the water (juice) of lemon, their pieces become hard. On rubbing it on body it becomes hard like diamond.

Now the process of killing mercury and Iron

32. Combine gold and lead. tin (vaṅga) with orpiment and sulphur and brass and some metal or calotropis gigantea or sun flower. Make leaf (of gold and lead), put it into a sampuṭa (lid). dipped with each other (mutually) into the milk of calotropis gigantea, put it into the Sampuṭa. They get killed.

33. Black iron dies on its giving (mixing into) repeatedly to cinnabar for eight months and on the saturation of it with cow's urine and the essence of the Triphalā with eight puṭas (roastings)

More over

34. The death of gold, silver, dinakṛt iron, tin and lead takes place by the smearing given with the essence prepared by rubbing respectively vimala (a kind of rasa= mineral) copper pyrite, sulphur, cinnabar. Orpiment and realgar with the juice of Butea frondosa, Dalbergia sisso (rathyā), (śiśmapā), Moringa Pterygospermu, (sigru), Vitex negundo, Amaranthus,

polygamus (tanduliyaka = garjā) Piper beetl (nāgavallī) separately and by 21 puṭas (roastings) of fire for the benefit of the world. Śubhra = Vimalaṁ (a kind of superior mineral), tāpyaṁ = mākṣikaṁ (copper pyrite), sugaṁdho = gandhaka (sulphur), darado = hiṁgula (cinnabar), alaṁ = haritāla (orpiment), śila = manaḥśīlā (realgar), Brahma = Palāśaḥ (Butea frondosa), rathyā = śiṁśapā (Dalbergia sisso), siṁduvarī = nirgundi (vitex negundo), garjā = taṁduliyaḥ, (Amaranthus, polygamus, sigru = śobhāṁjana (Moringa pterygospermu), uragī nāgavallī (piper beetl), thus.

Now only Iron (Tīksnaṁ).

35. Powder of iron mixed with butter milk, stirred up and roasted by the puṭas of Euphorbia nerifolia (Vajra = Snuhī), calotropis gigantea (Arka = jaṁbhalamī), Datura (Hema = Dhanturakaḥ), gloriosa superba (Halinī = Lāngalī), cyperu rotundus (ghana = mustā), 'Plumbago Zeylanica (Vahni = citraka), curcuma longa (Hemnī = Kāñcanī), Abrus precatorius (guṁjā = uccaṭā), Blanites roxburgnii (Iṁgudī = Ingorī), two turmeries (Dvirajanī = Dve haridre), withania somniferadunal (Turagī = Asvagandhā), Cedrus deodara (Indravṛkṣa = Devadāra) and musatard seed (Rājī = Kaṁcukī) respectively, get killed. Now its account is written thus :–

Vraja = Snuhī (Euphorbia neriifolia), Arko = jaṁbhalaṁ (Calotrotis gigantea), Hema = Dhanturakaḥ) (Datura), Halinī = Lāngalī (Gloriosa superba), Ghana = Mustā Vahni = citraka (plumbago zeylanica), Hemnī = Kāncanī (Curcuma longa), Guñjā = Uccaṭā (Abrus Precatorius), Guindī = Iṁgudī = Iṁgorī (Blanites roxburghii), Dvirajanī = Dve Haridre (two turmerics), Turagī = Asvagamdhā (withania somnifera), Indravṛkṣa = Devalāru (Cedrus deodāra), Rājī = Kaṁcukī (rāi = a kind of mustard seed) thus.

36. **More over:**

give 16 puṭas (roastings) of Triphalā to iron, give 3–3 hard puṭas of bark of Melia Azadirachta (neem), Solanum nigrum (Kākamācī), riclipta alb (Bhṛmga), F. hispida (malaya = Kālumbarī), Enhydra fluctuans (Mīnākṣī) (granthi (dhi)-yaka) respectively.

37. After that, kill powdered iron by giving it a puṭa (roasting) of sulphur of equal proportion, mixed with the juice of piper beetl (Bhujaṁgalatā = Tāmboli) and a puṭa of Citrus Medica (Kesarī = Bījapuraṁ), Bhṛṁgo = Bhṛṅgarakaḥ, Malayu = Kālumbarī, Mīnākṣī = granthiyakah, Bujaṁgalatā = Tāmbulī, Kesarī = Bījapuraṁ, Tīkṣṇaṁ = Saralohamiti

Now only copper

38 If lead, tin, ravi (copper), bell-metal, dipped (drenched) in the juice produced from Vitex Negundo (Sinduvāra), copper attains purification (gets purified) by seven times or by the process of pātana (putting it into the powder produced from bulbous root of Sinduvāra Siphābhava (Kanda).

39. When the heap of tin and lead smeared with the milk of Calotropis gigantea (ark) and sprinkled with the powder of pīpal of tamarind and dry bark roasted in little fire of ajāliṇḍi (goat's dung), then it attains death and becomes thorn-piercing.

Ciṁcipippali = ciṁci = āmbitī, kharaṁtiḥ = Śuṣkatvak cūrṇaṁ, tena nāgavaṁgapatrāṇi āchaḍya ajāliṁḍīcuṇena puṭanīyam.

Now the killing of Mica

40. If leaves of black mica are to be heated by a stong fire and cooled down in the kāñji of barley, they become purified.

41. Now they are to be given Śarāva Saṁpuṭa (roasting in Śarāva = lids) with the dry wild Cowdung cakes by rubbing them with the juice of gojihvā (flephantopus scaber), Utpalāniāṭavī chaganāni.

42,43 Mica is thus purified by the process of puṭas (roastings) with the juice of Euphorbia neriifolia, calotropis gigantea, Ficus Bengalensis, citrus Medica, lemon and three salts-(Varccalā, Saiṁdhu and sal-ammoniac), Datura, cyperus rotundus (mustā), oxalis corniculata (caṁgiri), solanum nigrum (Vāyasī = Kālcamācī) and Amaranthus polygamous (Meghanāda = Tandulīya) with kānjikā (sour water) of barley repectively.

Cāṁgeri = Ambapatrikā (oxalis Corniculata), vāyasī= Kācamāci (Solanum nigrum), Meghanāda = Taṁdulīyaḥ (Amaranthus Poly-gamus).

44. Moreover, putting black mica into fire, it is to be put into cows' milk and powdered in combination with Kāñjikā accompanied with six saturations of śuṇṭh (ṣatbhāva viśvayut)

45. On giving puṭas to it with the water of Triphalā and curuligo orchioides (Musalī) again and again it becomes purified and gets killed, and attains purification. Then it becomes useful.

46. Then black mica certainly gets purified and killed with three-three very strong puṭas (roastings) with cow's urine, ocimum sanctum, borax, Surananāle (Amorphophallus componutatus)-nal, yellow mustard seed and (Paṇḍurāji) pasuripū, (a kind of vanaspati ?)

Now Diamond (Vajram)

(47) Heated diamond gets killed when saturated successively in Amaranthus Polygamous (tandulīya), in the milk, produced from the udder of a cow that has calved only once.

Now the remaining gems

(48) (When) dipped in the juice of Ambhoda (=Mustā) and in the milk of woman and heated in fire with vidrumas= precious stones=pravālas=coral, (then) gems like muktā (pearl), maṇi (jewal) Padmarāga (a kind precious stone), etc. attain death.

(49) Whatever puṭa with less important medicine is made known by me here in Rasa-Karma (Chemical action) is to be purified (corrected) by skilful (active) alchemists in Rasakarma (chemical action or process).

(50) Māṇikyadeva, the pupil of Devacandra composed this Rasāṁga Saṁgraha connected with the purification of dravyas (substances) which are to be purified. Thus is the 1st chapter, entitled by the name Rasāṁga saṁgraha in Rasāmṛtasrī composed by parama Jainācārya Siddha Śrī Māṇikyadeva.

2

(1) The banner of Yadu dynasty, the cause of liberation, the banner of family (Kulaketu 2), the wheel (Nemi) in cutting the forest of viṣaya (i. e. object of senses) worshipped by Indra (holder of discuss or thunderbolt).—Neminātha conquers.

(2) Sakhi! śprinkle the courtyard of the palace with water like the lustre of body and the (fruits) of pearls. design or make Svastikā here, you light the lamp, make the beautiful gate and arch because the remover of all diseases, Śrī Mān—this king of the earth comes as life giving drug in the three worlds.

(3) Re Vyosa ! (Śuṇṭh. maric, pipaḍ), you attain joy (yoṣam), O Site (miśri)[1], you speak, O fire ! prolong sleep, wake up, O Śītavarga ! (group of coldness), O hot water ! go, (you) ice-water ! (you) come.

This mercury, the sun of removing darkness of diseases rises up.

(4) That medical expert (specialist) makes a person afflicated with serious (severe) tridoṣa (typhoid) having the faults-vāyu

(1) Sweet candy.

(air). pitta (bile), Kaph (phlegm) and delirium and facing death straightened (i.e. cooled down) like a snake with the force of arm in the form of mercury.

(5) O demon—like diseases—eczema, heat-disease, anaemia (loss of vitality or blood), cough, dysponoea, tridosa (typhoid), etc. you flourish until mercury, the king of learning (Vidyādhirāja) comes quickly like Viṣṇu.

(6–7) Some materials are collected here by (studying) Rasāvaloka and some by obtaining from Rasārṇava, some from Vyāḍīndra-Govindarasa and some from my own experience also, now I prescribe (speak of) rasas (minerals or medicinal preparations) worthy by unique (uncommon) qualities, together with pathology and remedies (medicines) with their process of purification, complete (full) purification, experiment of their effectiveness, for the benefit of the people of the world afflicted with the diseases like fever, etc. for the physicians.

(8) The essence of superior metals or minerals, inferior, metals or (minerals), precious stone, good pearl, mercury and mica is well rubbed (triturated) with the oil of Datura by combining (with) sulphur and cooked respectively by 8 puṭas (roastings) with fire.

(9) After that, mercury, taken out of Bhūdharayantra, becomes like Samudraphena [1] which kills all bilious poisons, its (little) portion, equal to the size of sesamum, saturated with the water of ginger, is the killer of death and conquers (becomes victorious).

(10) Gold, Silver, tin, copper, lead, iron and brass are seven real metals, while other metals like bell-metal, etc. are artificial or base-metals.

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(1) It is a substance discharged from the womb of a kind of sea-crocodile and dried in the sun.

(11) Superior metals or minerals and inferior metals or minerals are known as dhātu (metals) and upadhātu (inferior metals)—these sixteen, as found are cast (applied) into chemical action (process) (Rasakarma).

Now the second lesson

(12) Rub copper pyrites, morthuthu (a kind of poison=nīlāñjana), a little glass (tucchalāca), realgar, cinnabar—the chemicals (minerals) with diamond and pearl, attaining the colour of lotus by casting them into a mortar.

(13) Eight light puṭas (roastings) are to be given to the whole thing with, ittarapriya (Nerium odorum) galotseka (kaṇera), sneharajo, together with sulphur, and (jalacchekaṁ) (shower of water) is to be given to it in a Maṭhākhyayantra and it is to be cooked also in a Bhūdhara Yantra.

(14) This Rasendra guṭikā (mercurial pill) bound with the juice of ginger, together with billious poision of fish, buffalo, peacock, boar and goat is the enemy of typhoid.
Sūcīkābharaṇa nāmaḥ Rasaḥ :

It is called sūcikabharanarasa

(15) The yantra in which the puṭaṁ (roasting) is given in a bowl which is placed in water and floating is called thus Kacchapa Yantra.

(16) This is called Bhūdhara Yantra by the monks (munis) in which Rasadalakakalka (the essence of the particles of rasas=minerals), placed after patrapuṭa (roasting of leaf) is pierced by fire in Bhūgarbha (underground).

Now Rasa called Vajrahema is stated

(17) Vajra and Rukma (hema)=(Diamond and gold) become combined (united) on giving them puṭas (roastings) in molasses, borax, Abrus precatorious, Rumex Vesicarious and tooth of hare in a closed crucible.

18. That essence is pounded (crushed) (or pasted) in the juice of lemon and Ambu (a kind of medicine) mixed with equal portion of sulphur, combind with oil of Datura by the measure of middle handful.

19. Diamond and gold are to be roasted with the juice of these–Jīvanī (Jīvatī ?) (Leptadania raticulata), Luffa echinata (Devadāli), Adiantum Lunulatum (Haṁsapādi) and Boerhavia repens (Punaranavā) in Bhūdhare-Yantra seven times.

20. Again that essence of Rasa (medicines or minerals) is now mixed with that sulphur, purified metal and poison are to be mixed with it and taken out from Cakramuṣā.

21. It is to be mixed with poison and Samundraphena, and saturated with the juice of ginger.

(Its pill measuring the size of a rāi, (Brassica integrifolia) is to be made. This medicine (rasa) removes all diseases.

Now its process

Take molasses, borax, Arbus precatorius (guṁja), Garcinia Paniculata (Amlavetasa), pound there four medicines; a musā (crucible) is to be made out of them. By putting the powder of killed diamond with the leaf of gold into that crucible and putting the powder of teeth of hare into patrapuṭa (roasting of leaf), then the whole thing is to be given heat by putting them into a closed crucible. There becomes a union of diamond and gold. Then, by taking the essence out and rubbing it with clarified butter with the juice of lemon and combining them together by saturating aṣṭaguṇagandhaka (eight times more Sulphur) with the menstrual blood of a woman and oil of datura, rubbing and rubbing that essence again and again with the 1/8th part of that sulphur & by saturating it with the juice of these medicines–Vaḍi dudhili (vaḍi) large Euphorbia pilulifera), yellow Luffa echinata (pīta Devadālī), Andropogan muricatus=veṭiverai zizaniodies) (usira= ausirādi) or a kind

of salt (ausīra). Boerhavir repens (Punarnava); two puṭas (roastings) should be given to it in Bhūdharayantra Again by rubbing that essence with the remaining sulphur and making Udadhiphena[1] equal to that, it should be placed into a Cakramuṣā with all pure metals. On its taking out, a pill measuring the size of a rāi (mustard seed) should be made by mixing udadhiphena purified in fire with the juice of ginger.

Then it should be given with camphor or the juice of ginger in the case of typhoid. Miśrī (condensed sugur) and milk are to be given in anupāna (medicinal article other than main medicine).

Now in the case of burning fluid (rasa) of body the sprinkling of cold water and faming of cold air to be made (given).

Now Cakramuṣakrāma (The process of making a Cakramuṣa)

22-23. By making a strong closed iron crucible having the shape of udder of a cow, measuring 7 fingers in length and presented with two ends. put two other iron pegs, into the (stomach) of the iron pot by making and placing the whole essence dipped in water into it.

24. Lit fire much for 3 praharas with alertness. Rotate or (turn up) the crucible with an wooden stick till it becomes cold.

25. Thus the crucible called Cakramuṣā itself is spoken of by Īṣā (Śiva.),

Alchemist (rasajña) kills hundreds of minerals by this process quickly.

(Now Bhūtabhairavāḥ)

26. The grain or particle of pills of Bhūtabhairavarasa prepared with mercury, borax, poison, Calotropis, purified sulphur

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1. Samudra phend See page No. 46 foot note.

and mixed with oil of Datura (Svarṇabījabhava) kills (cures) a severe (uncomparable) typhoid.

Now Braḍḍhavāḍavānala

27. Mercury fixed (fainted) with gentle fire and sprinkhed with the juice of Jarāyuja (Agnijāravṛkṣa) = Gloriosa superb ?), even as one is celebrated (known) as Anila (air), because of its power of drying up the sea of typhoid.

Now the killing of Mercury by another reading (Process)

28. Mercury killed with the juice of Agnijāra[1], and mixed with the juice of agnikāṣṭha, bile and opium, a grain of prepared medicine with it, measuring a drop on the eye of a needle is like a kind of marine fire for drying up the sea of diseases. Agnijāra Agnigarbhāśayo becomes like an uterus. Mercury rubbed with it gets reduced to ashes. Then Druti of Agnikāṣṭha is taken into a pātālayantra. Then by combining these bile and opium the pill measuring a rāi (mustard seed) is to be made; after giving the pill to the patient, cold thing is to be given to the patient.

Now Another Medicine

29. A pill of medicine called Vāḍavī measuring one rati alone, having twelve parts of Trikaṭu (Suṇṭh, maric, pīpaḍ) and fifty nine parts of Manasvinī (ctenolepis Momordica Mixta), rubbed with the water of Khecara = green vitriol (= hīrākasīs) and very much dried up by Sanābhi[2], heated with the straw fire and mixed with one part of sṛṅgikā (Aconitum chasmanthaneum) (Rhus succanea) can dry up the sea of typhoid.

It is called Vāḍavīguṭikā.

A small pill of Vyoṣa = (Trikaṭu-suṇṭh, maric and pīpaḍ) bha : (paisa) (parts) 12, Samkhāholi = Manasvinī (Ctenolepis)

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1. Samudra phena, See page No. 46. foot not.
2. Not identified.

59 (6 hāra=paisā) (parts) (Cerasiformis), Sṛṅgikāviṣa (Aconitum Chasmanthaneum) (bhāra)=paisā (part) rubbed with the water of green vitrol of the sizje of mudga (a kind of pulse) should be made.

If one gets sometimes fever, administer this rasa (medicine), then (give) antidotes Kuramanda (rick gruel-Palī 2), Sītā (sugar) ga. 2 by rubing (them) with three times more cow's milk

Now if there becomes or Takes place Vibandha (hardness or stiffness or constipation of the body), then the pill of these-Eliyā (Aloe) ga. 2, Haritakī (terminalia Chebula) bhā (paisā) 1 and grapes ga. 1, measuring 2 vallas (vālas) be given to the affected patient with cold water. Now if ever (sometimes) there occurs Raktātisāra (blood dysentery), then the medicine, prepared by combining these medicines-Sūkaḍi (Sandal wood)—2, Śrīkhaṇḍa-pālī 2 (=liquid form of Sandal wood=Santalum album) 3 Dhāhuṁḍi (non identafied) ga. 2 and honey ga. 4 should be mixed up and drunk by the patient.

Now Cintāmani (Rasa)

30. It is the essence of mercury, mica, pippalī, Kṛmiśathu (Vavaḍiṁg=Viḍaṁga). (Babreng=Embelia Ribes), Gandha (Sulphur), Nepāla (croton tiglium), Dantī (Baliospermum montanum), Nṛvṛta=Nisotra (a kind of plant) and Amṛta (Aconite Ferox) should be wrapped up with many aves of Ahiballī (piper beetl) they should be put underground in a pit and cooked by half puṭa (half roasting).

31. Medicine taken out on is getting cooled down, saturated with Vajrarasa (juice of Euphorbia niviia), again soaked like that, soaked with the juice of ginger, is a good medicine called Cintāmaṇi by name.

32. The use of this medicine, measuring a vāla with anupāna, according to diseases, kills (cures) fever, chronic dyspepsia (Grapaṇī), loss of appetite, typhoid, piles (durṇāma), dropsy and vidradhī (a kind of disease). Rasaḥ is pāradaḥ (mercury), Abhraṁ = Kṛṣṇābhrakaṃ (black mica), Kṛṣnā = pippalī, kṛmiśatru = vavadinga (vidaṁga) (Babreng). Gaṁdha = Gandhakaḥ (sulphur), Nepālī = Golaka (Croton tiglium), Nṛvṛta = Nisotra (not identified), Amṛtaṁ = Vatsanāga (Aconite Ferox). Ahivallī = Nāgavallī (piper beetl).

33. By grinding the third (sulphur) from these three-mercury, mica and Sulphur, in croton tiglium, Baliospermum montanum and Aconitum heterophyllum and then binding it (that) with the leaves of betel leaves, it is to be put into an earthen pit, having the depth of six fingers.

34. By giving or putting those leaves over and under it, it is to be heated by urddhapuṭa with dry wild cowdung cakes. This Cintamāṇirasa gives relief in the case of mandāgni (less fire = less of appetite), Tuṁdagrahaṇs (a type of dyspepsia) colic pain of Tridoṣa (typhoid.) Cinitamaṇirasa pill of the size of one bāla should be given once (to the patient) with the juice of ginger.

Now Rasa called Kanakavajra by name

35-36. Equal portion of mercury, sulphur and copper and poison double of that, in combination with (of) 1/32th part of Hemavajra and Tricurṇyaṁ (not idintified) are to be rubbed with the juices of garlic (aśūna), Trihalā, (cpmalakī, Haritakī and Vaheḍā), Bhṛinga (Elipta Alb), Pura (Bījapuraka = Citrus Medica) and Jambīra (a kind of Citrus Medica) for seven days.

37. Rasa called Kanakavajra attains the state of accomplishment within a week. Even if, this, given by I does, measuring a guñjā cures all diseases.

38. Rasa called Chandabhairave, prepared with two parts of Modasaiṁdhava (a kind of rock salt crushed with the juice

of celastrus paniculatus (Jyotiṣmatī) and passed (Through) roasting (puṭottīrṇaṁ) becomes all efficacious.

39. Mercury mixed with gold steals i. e. cures a multitude of diseases, Mercury mixed with sulphur cures Kaphajavikāras (Spasm of Phlegum) Mercury mixed with Vajra (Euporbia N. or diamond) kills (Cures) various kinds of bilious and pāṇḍuśophān (dropsy due to Jundice). Mercury mixed with mica cures tumour (gagana).

40. Māṇikyadchandra wrote in brief this chapter by learning fully Rasopaniṣad from Rasarahasyamahodadhi (the sea of secret of mercury).

This is the completion of the second chapter entitled Rasarahasya in Rasāmrtaśrī Composed by Śrī Siddha Śrī Māṇikyadeva. the great Jainācārya.

3

1. Let he who is this Vedāntavit become successful for the joy of the good people. He is very much world famous and an image of unique consciousness by whose grace one attains (embraces) the state of Sāttvika (essence) by giving up here the stages of Rājasaṃ (energy) and Tāmasaṁ (inertia) which are known to the good people with intellect.

2. That lord having the mark of snake, whose all impurities created by Kamatha with the series of clouds have gone away and whose all dirts of unbound difficulties got destroyed conquers. (is victorious).

3. The universe attains oneness by his emergence, but not by that of Śiva. O best supreme soull, save (protect), the three worlds by casting your world-eye upon them. Moreover I shall speak now of Tāmra-Bhairava (Rasaḥ).

4. Keep (put) the leaf of calotropis gigantea in sour things for 3 days, next bury it into the dirt of the earth; next heat it by three Huṇḍapuṭas, (lowest roasting), cast it into the juice of Neem for 1 day, then it is to be dipped (sprinkled ?) in fermented juice of Indian birthwort (Aristo lochia indica) (Ī śvaraka), and then in milk and curd three times.

Copper (Tāmra) becomes free from the faults (defects) like dabhramādi, etc in doing so. Then smear 3 parts of that

copper with one part of pure mercury prior to smearing it first with the juice Neem. After that, gentle fire is to be given to it for 4 praharas by smearing it with double sulphur, rubbed with the juice of Citrullus colocynthis (Uttaravāruṇī); next close it into a plate (Sthāli) together with the juice (essence) of Citrullus colocynthis with a Śarāb (lid) having upside down mouth, close the mouth of the plate by filling with ash over (it) and place it on the oven. Copper is killed by this process.

Now, (then) forty two puṭas (roastings) are given to it, 7 puṭas of the juice of Calotropis gigantea, 7 puṭas of Neem, 7 puṭas with Oxalis corniculata (Amlavetasa), 7 puṭas with the juice of ginger, 7 puṭas with Baliospermum montanum (Citrā), and 7 puṭas with Eolipta alba, but they should be given with Sulphur. After that, give 7 puṭas with pañcāmṛta (milk, curd, clarified butter, (cow's urinne, honey) and condensed sugar and again one puṭa with ginger, thus 50 puṭas (in all). This is Tāmra Bhiravaḥ; give/rati of this medicine with double the quantity of camphor in the case of typhoid, I rati of rasa with killed mica, (three times more), i. e. threefold in the case of T. B., and—dried ginger in cough and dyspnoea with Trikaṭu (Sunth, maric—black peper and pīpal)—Vāla/and in cholera with Suṇṭhi, Vāla 8.

Now Another Medicine.

(1) (10) The leaf of copper gets purified with tamarind, etc., in the roots of Datura and Payasvinī. (Kirakakali=Jīvantī= Leptadania reticulata), with five parts of Niguṇḍikā (Vitex negundo ?) and being dipped three times successively in the milk of Vajra (Euphorbia nerifolia) and Arka (Calotropis gigantea).

(2) (11) The leaf of copper gets killed and attains whitness, after its smearing five times with double the quantity of sulphur with Kāñjika (sour water of rice), drying up in the shade, and cooking by puṭapāka (cooking by roasting).

(3) (12) Thus, this sudhāsūta, prepared by giving five puṭas of pañcamṛta (milk, curd, clarified butter, condensed sugar or cow's urine and honey) and three puṭas with Triphalās (Haritakī, Baheḍā and Āmalakī) kills (cures) diseases like typhoid fever, etc, say the pūrvapuruṣas (ancestors).

Now Jvarārī (enemy of fever)

(4) (13) Mercury is placed into asafoltida; the whole thing is to put into a conch-vessel and the conch is to be placed into an earthen vessel, its mouth, is to be closed carefully, and it is to be heated for 12 hours by the flame of rising fire, and thus the medicine prepared with molasses and Aconitum ferox is (called) this Jvarārī.

Now Another Reading

(5) (14) By filling a Conch-vessel with mercury and Asafoetida (or cinnabar) inside (the stomach) of an earthen crucible there, after that, close the mouth of the crucible carefully it is to be heated now for a day in the flame of fire, when mercury comes up in the vessel, when it is mixed with golaka (molasses) and Aconitum Ferox, then this Jvarārīrasa is accomplished. (Completed).

(6) (15) By filling an earthen bowl or pot with Śaṅkha (conch) fully, place anearthen crucible in the midst of the bowl filled with conch place into that vessel a crucible containg asafoetida, put, mercury into its (asafoetida's) stomach carefully. Heat it carefully for 12 hours in fire on a burning (lit) furnace. That Jvarārīrasa is accomplished by mixing with molasses and Aconitum Ferox

(7) (16) Moreover.

Divide pure mercury into 2 parts, Amṛta=Amarled ? (into) 2 parts, and gola (molasses) (into), 3 parts respectively. A pill of these medicines with the juice of Amṛta (Amṛtabes) kills (cures) fever through purging.

(8) (17) Mercury mixed with the essence of juice of Takṣakī (Nāgavelli ?) (a kind of plant), closed in a protected vessel (Kettle) and heated by the flame of fire goes up. Thus say the purifiers.

(9) (18) Medicine prepared with Aloe, Vāruṇī (Indravāruṇī) =Citrus colocynthis, Terminalia chebula, the juice of pipad, and Sulphur, dissolved in mustard-seed oil, and Rasāṁśayut (mercury=¼part) (payavarga), with water of amṛta=guḍucī (Tinospora cordifolia) cures fever.

Take Eliyā (Aloe) bhā, 4, Aṁkalakara-Dadhikarañ-jaka)

(Alangium lamarku) bhā 4, Sarsapataila-gālita gaṁdhaka (Sulphur melted (disolued) in mustard seed oil) bhā 4, Śuddharasa (Pure mercury) bhā 1, having rubbed them with the juice of Indravaruni, pills measuring 2 Vālas are to be made. In an acute fever one pill is to be given to the suffering patient with the juice of amṛtavallī (guḍucī) (Tinospora cordifolia).

(10) (19) A pill of grapes, Aloe and himaja (a kind of black small Terminalia Chebula)., measuring valā 2, if drunk (taken) with water, kills (cures) the rise of fever by making the bowels clear (removing the dirt).

(11) (20) A medicine cooked on fire with a part of Sa indhava (rock salt) and milk of vajra (Euphorbia nibuia), having the quantity (measure) of 2 vālas, if taken, cures (kills) fever by purging the bowels of the patient. Diets are Dadhikarambaka (Curd and rice) and gruel. On rice with clarifice better ?

This rasa (medicine) is called Kaparddika.

(21) Take killed sulphur 6 times more than Datura, mercury three times more than Datura, Sulphur two times more than mercury, thus when they are rubbed with milk of citraka for a day become (they) the essence.

(22) Now heat the essence, cast into Kapardya (Chori=Kanḍī), having closed its mouth with borax, (put) it into a pair of Śarāva (lids) smeared with lime for 4 yāmas (12 hrs.).

(23) Now the essence, with Kaparddika (Kauḍī) is taken out and powdered, everp day, a dose of it measuring 1 vāla is to be given to T. B. patient with 8 times more black piper (in Carified butter 3) (it) becomes the conqueror of T. B.

Now Another Reading

(24) This essence of 3 parts of Datura and 6 parts of mercury mixed with Sulphur (Sagandha) and Sthāvarviṣa (a kind of poison), heated by fire, by putting them into kauḍī whose mouth is closed with borax; the whole thiṇg is roasted in the pot besmeared with lime for 12 hours (4 yāmas).

(25) Now this prepared medicine called Saka-parddika Rasa, combined with clarified butter eight times more and black piper, root of pippalī (a kind of medicinal plant) and śuṇṭh (usaṇa) if taken on the alternate day, curves sanigrahanī (a kind of chromic dyspepasia) associated with Tuber culosis.

Now its process of preparation

After administering the medicine-Sakapa-rddika Rasa-2 ratis with clarified butter and powder of 29 black pepper (to the patient). 3 rice-pindas (marsals) with clarified butter and 3 rice—pindas with curd ane to be taken taken (by him), and (he) should lie down on the bed with pillow under head (spread out) on the cot (pālyaṁka paṭṭa) on his back. After that, good milk should be given (to him). This rasa (medicine) should be taken on every third day. But the dose of clarified butter and back pepper should always be licked (taken). After the evening meal, Haritakī (Terminalia Chebula) Vāla 4 and śaindhava (rock salt) vāla 2 should always be taken (by him). Grahaṇī (Chronic dyspepsia) and Kṣaya (T.B.) go away (i.e. get cured) by one month's treatment.

26. A pill consisting of bhāngi (Cannabis Sativa)-4 parts[1], dry ginger–4 parts[2], killed iron–2 parts[3], and ash of mercury–1 part[4] (half of the previous one) should be made with the juice of Feronia elephantum (Kapittha) measuring a gram, if given to the patient, it is efficacious in grahaṇī.

A pill is to made of Bhāngi-bhā4, Sunthī bhā-4, mṛtaloha (killed iron) bhā. 2, rasabhasma (dstt of mercury) bhā 1, with the juice of kapittha.

But this is specially to be noted First. Tīkṣṇalohacakrikā (circular piece of tīkṣna iron) is to be cut heated, and smeared with killed iron and well-roasted, a little heated powder, Bhangi (camabi's rativa) (is to be) put into honey, a little heated and prepared iron-powder is to be put into a little heated powder of Bhāngī.

27. A bundle of leaves of Kāntāloha (a kind of iron) dipped (drenched) in cow's urine and Triphalā, is to be heated anp then cast into Triphalā (āmalaki, haritaki and vahedā) and cow's urine; (it) attains very soon the state of powder.

28. A medicine prepared with Tiksnika[5] (Javasikā mūlāni = roots of Javasikā), (a kind of plant) roasted in the essence of Triphalā and cow's urine 21 times, sprinkled with the juice of Cavyaka vanaspati (a kind of plant) or white darbha., (a kind of grass) mixed with a part of rock salt, becomes ready by 100 puṭas (roastings).

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(1) or it may be 1 pāisā.

(2) Ibid.

(2) Ibid

(4) Ibid.

(5) Tīksniketi = Javasikāmitani (roots of gabasikā)

29. This iron dust, if taken with killed mica, cures kṣaya (roga) (tuberculosis), (if taken) with sour butter mixed with rock salt, cures asthma, and (if taken) with Vyosa (dry ginger, black pepper and pīpal), cures dyspnoea of those who take proper diet.

30. More over, powder of Tīkṣna (a kind of iron)-2 parts[1] with/ part of sulphur and/part of mercury, rubbed with the juice of Aloe vera, reduced to paste, kept into a bell-metalled pot and placedin the sun, attains death (killed) i. e. by rubbing iron-dustpart 2, mercury, part- 1, & sulphur, part 1, together with the juice of Aloe Vera (the process is to be accomplished).

31. A patient (man) attacked with (or Victim to) Jaundice, wrecked with T.B., having anaemic body, attacked with leucoderma and gonorrhoea, attain the wealth of beauty by taking (licking) this iron-prepared medicine every day here.

32. Only this iron kills (cures) anaemia accompanied by oedema T.B., Jaundice & yellow halimaka with gonorrhea, if it is taken by a suffering patient, (person)

NOW HIRANYAGARBHANĀMA RASAH

(Medicine called Hiraṇyagarbha Rasa)

33. Mercury rubbed with Ricinus communis (iṣṭikā), poison, Hutāśa (plumbago Zeylanica), Aloe Vera, Vyosa (dry ginger, black pepper and pīpal, Tribulus Ter (Kaṇṭī), Datura (Saṭha), Kṛtamāla (Karṇi) and and Triphalā by placing them in a firm mortar successively, attains purification.

i. e. with Trikaṭu (Śunṭhī, maric, & Pīpal), Gokṣura (Tribulus ter), Dhaturā (Datura), Krtamāla (purging cassia), Triphalā, (Āmalakī, Haritakī and Baheḍā).

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1. It may be bhāra = Paisa

34. Now mercury is combined with the juice of Solanum nigrum (Kākamācī = Kācamācī), mustard oil, a little sulphur, kept in cowdung for one ghaṭikā (24 minutes), and roasted by a little fire again and again.

35. Having put Sulphur two times more into mercury and got it assimilated, mix pure gold into it, after that, mix the bile of peacock and mustard oil-(Prāmitārthatulite kṣama-vṛtlyā).

36. Then take out mercury from sulphur by leaving water cleansed by making the essence with plumbago Zeylanica and black Bhṛṅga (cannabis sativa) dipped (bathed). with 8 puṭas; that becomes Bhasmarasa oxide of mercury with gold.)

37. On smearing the leaf of gold with that bhasma (oxide), mixed with Feronia elephantum (Kapittha), bring the essence of mercury to the state of oxide by giving eight puṭas (to it) with gentle fire.

38. Piṣṭibhasma (powder of oxide of mercury) is to be prepared by giving sulphur over and under (it) on all sides again and again.

39. Making it cooked with the milk of Calotropis gigantea, then evaporate it with the fire of coal. This rasa is called Hiraṇyagarbha, the carrier of Yoga (energy = activity).

Now Nāgendra Rasaḥ

40. Nāgendrarasaḥ is prepared with mercury, rubbed separately with Raivate, (a kind of plant, (=puring cassia = Cassia fistula ?); Alangium lamarkii (Aṁkola), Plumbago Zeyanica (Citraka), next with Aloe vera (kanyā), again and again, next roasted in oil with lead and sulphur

41. The medicine combined with Vyoṣa (Suṇṭh, marica, and pipal), datura. poison (Vachanāga), saturated with pūra (Bijapūraka) and Jambir (a kind of citrus medica) and lemon and ginger, (if given to patient), cures serious type of cholera.

Now Viśveśvara Rasa

42. The medicine prepared with the juice of Triphalā, (Āmalakī, Haritaki and Vaheḍā), Trikaṭu (Suṇṭh, marica. and pipal) and goken (=Gokarṇa = asvagandhā = withama somnifera Dunal), Cyperus rotundus (Moth), Babreng (Vella) (Embelia Ribes), Plumbago Zeylanica (Citraka), Saussurea lappa (Kuṣṭha), Coleus aromaticus (aja) moda) Emblic myrobalans (amṛta) & the juice (water) of Eclipta alb (Bhāngrā) is the name of the rasa called Viseśvara Rasa.

Now Agnikumārarasa

43. Essence (or Medicine) made of mercury, sulphur, mineral calamine (rasaka) and the Emblic myrobalans (amṛta) with Vyoṣa (dry giner, black pepper, and pīpal), mixed with the water (juice) of Bhāngrā (is known by the name of Agnikumārarasa, and is (efficucious) for the patients.

44. The pills prepared with four things (Tvaj = Cinnamomum Zeylanicum), leaf of Tamāla (Tejapatra) = Cinnamomum tamāla, Elācī = Elettaria cardamomum, (Tvaga-kesara = Mesua ferrea), dust (oxide) of iron (Navāyasa) and poison, mercury and copper, with double the quantity of molasses, are the remedies (Killers) of all diseases.

45. It is the only rasa which is best in the case of thirst, fainting, pernicious type of fever (typhoid) abdomenal disease, gonorrhoea, heart diseases, throat trouble, jaundice, anaemia, chronic dyspepsia (saṁgrahaṇikā), colic pain and headache, urinal, trouble, psoriasis, fistula, tuberculosis, gastric trouble (fatulence), tumour, typhoid, etc. and also in the case of Sthāvara and (terrestrial-non-moving) and Jaṅgama (of moving) visa (poisons)

46. The medicine prepared with Mesua ferrea (Nāgakesara), cyperus rotundus (ghana = moṭh), Trik (trikaṭu = dry giner, black pepper and pīpal), Triphalā (Āmalakī, Haritakī, & vaheḍā), Granthika (Guggula = Balsam dendron mukul,

Hooker), Jvalana (Citraka=plumbago Zeylanica) and Reṇuka=Justicia parviflora=Vāvadingo=Embelia Rubes=Babreng).

The pill (golak) is prepared with the dust (powder) of copper, iron, poison, mercury and sulphur and (prepared) with good rasa (mercury ?).

47. This pill cures cough, dysponea-balā Saṁgrahaṇī (Chronic dyspepsia), anaemia, dysentery, Jaundice, stiffness, (Stabdha nāhān), colic pain, loss of appetite, fever, etc.

48. The pill made of Sulphur, mercury, powder of clove, Caryophyllus aromaticus elācī (Elettaria Cardamomum), Tvak (cinnamomum Zeylamicun), grains of navāyasa loha (oxide of iron), poison (of snake), prepared with molasses, according to rules, is the killer (curer) of cough, mucus and the mother of creating (generating) appetite (i. e. creates appetite.)

49. Gourd, Kañjikā (sour rice water?), vegetables, prepared with oil, salty food and grams, are to be given up. In this rasa the size of the pill should be of the size of a gram.

49. The pill called Viśveśvara (is) prepared with goracanā (scented naval of deer or cow ?) sulphur, Kaṇāla (pipal ?), mercury, poison, Kṣāra (natron or borax), asthika (gem or stone), Lāngalī (gloriosa (superba), siṁhibīja (seed of Adhatoda vasika), Madhuka (Bassia latifolia), Bola (Hirabola=commiphora myrrha), nakhara vyāla (tiger's nail), indu (camphor), pāṭha (cyclea pellata) and ginger, rubbed with juice of vitex negundo (Nirgundī) Then this medicine made of the size of black Kola (Zuzube) is the curer (opposer) of paralysis it conquers in this world.

Now Mahābhairava Rasah

50. Mahābhairavarasa rasa is prepared with mercury and lead combined with sulphur, roasted (heated) in Agnisomayantra 21 times.

51. Copper-leaf smeared with the milk of Calotropis gigantea and double of it–sulphur, gets accomplished (attains success) by seven puṭas (roastings), and next by puṭas with paṁcāmṛtas (milk, curd, Clarified butter, (cow's urine or condensed (?ug d (honey or water)arVn

52. Iron dust (oxide) with cinnabar rubbed with the water of Triphalā, and given 7 puṭas, becomes fit for action (use).

53. This black mica roasted many times with the water (juice) of gojihvā (Elephantopus), Mīnākṣī (Enhydra scaber) and Śriṅkhalikā (Kokilākṣa vṛkṣa=asterocantha longifolia) and Ricinus communis (eraṇḍa) respectively, attains purity (whitness).

Now, Melanavidhi (The process of mixture).

54. This Bhairavarasa, Saturated (prepared) in this way with mercury, poison, copper, mica, iron and the juice of vāsā (Ardụsā=Adhatoda Vasīka) seven times, destroys tridoṣa (typhoid) if given to a patient, (suffering from it).

55. After giving vāla one or two of this mercury (medicine), the patient should be given bath of cold water; jātiphala (Myristica ragrans should be put into his mouth, sugar Candy and rice, curd etc. should be given to him (as diet).

By combining together mercury part[1] (bhā) 2, poison part (bhā) 1, copper part (bhā) 1, mica part (bhā) 1, saturating with 7 parts (bhā) of the juice of Adhatoda vasika, a pill measuring 2 vālas should be given (to the patient). In anupāna (accompanying medicine) Myristica fragrans is to be put into his mouth, he should be given bath with cold water, Miśri (sugar candy), curd and rice should be given to him.

1. it may be bhār-pairā 2

65. A Yantra having a crucible with mercury tied to a stand placed inside a Jakuṇḍa (water pot filled with water) and given roasting by litting fire on the upper side of the crucible is called Agniṣoma yantra. Put a bowl inside Jalakuṇḍa, inside of it, place a crucible, tied to a stand, in that crucible, put mercury–1 part,' (bhā) lead–1 part (bhā) and sulphur–1 part, (bhā) with oil, put a potsherd (Karpara) on the upper side of the crucible, give over that 2 I urdhapuṭas (layers of each of wild cowdung cakes). Thus mercury and lead get ready (prepared). Mahābhairavarasa prepared with (the mixture of) mercury part (bhā)-1, killed copper-part (bhā)-2 killed iron–part (bhā)-1, killed mica part (bhā) 1 and poison part (bhā)-1, is to be given 7 saturations with the juice of Adhatoda vāsika and a pill should be prepared; it should be given in the case of typhoid fever.

This is Mahabhairavarasa

Māṇikyadeva sūri, a pupil, a of Srī Devacandra, composed this Rasaratnasamuccaya here with simple padas (words). The third chapter Rasāmṛtaśrī composed thus by parama Jainācārya Siddhaṣri Māṇikyadeva is completed.

I. It may be bhār = Paisā